

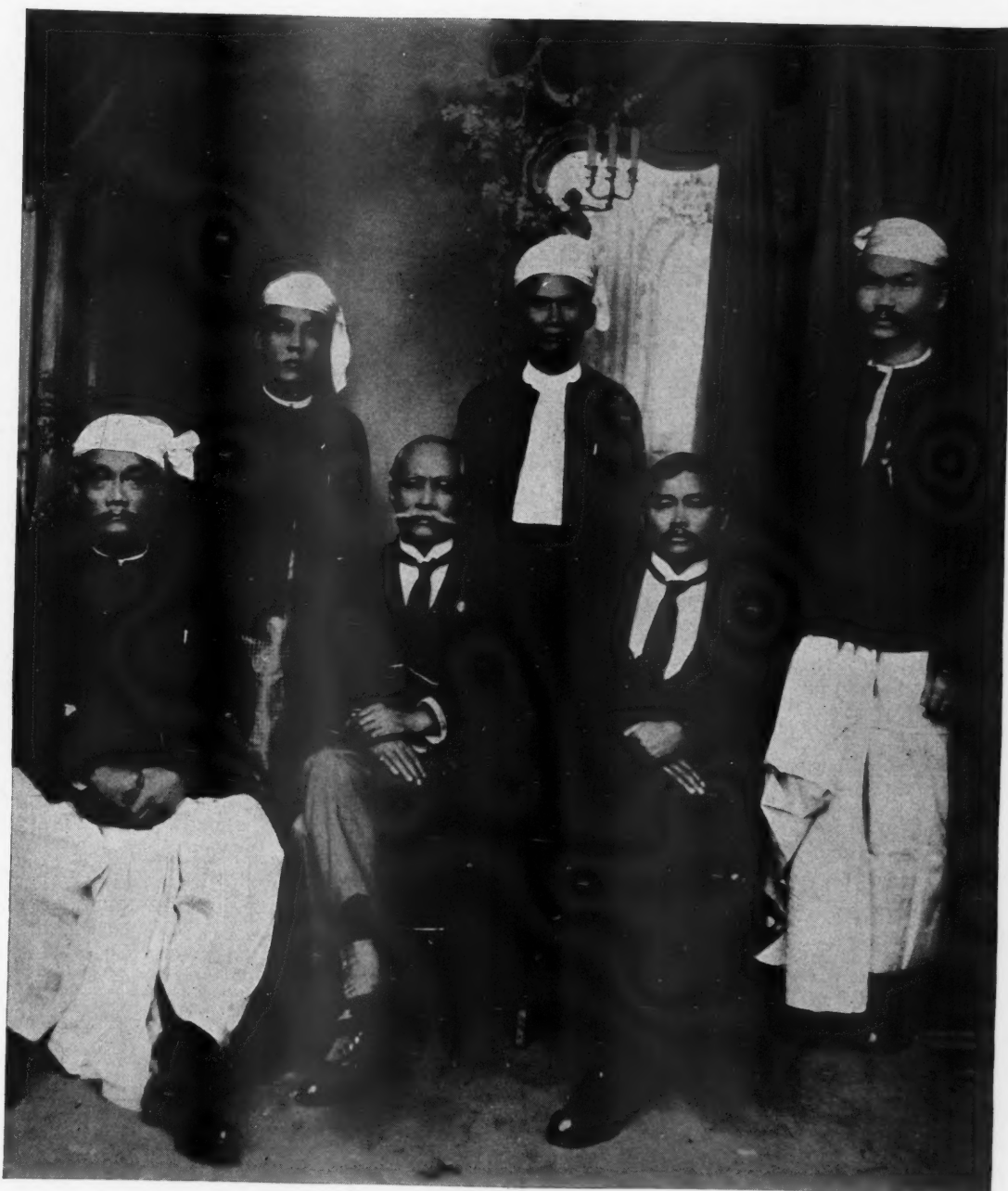
1925
ns
nter-
chool
oung
Daily
yses.
two
nted
Size,
tially
hing
olar.
ications
ptist
iety
reet
nsas City
Seattle
onto
S
a can
ng our
paper
nuntly
work.
lars.
r your
ress
Mich.
st, by
O. D.
R. S.
iving-
John
N. J.
rozen
oran;
by T.
rt E.
eister
and
worth

JAN 29 1925

MISSIONS

VOL. 16, NO. 2

FEBRUARY, 1925



Karen Baptists on Burma's New Legislative Council

Denominational Directory

The Northern Baptist Convention

President—Hon. Carl E. Milliken, Maine.
Corresponding Secretary—W. C. Bitting, D.D., 5109 Waterman Ave., St. Louis, Mo.
Treasurer—F. L. Miner, 608 Flynn Bldg., Des Moines, Ia.

Board of Missionary Cooperation, Northern Baptist Convention

Address all Correspondence to 276 Fifth Avenue, New York

OFFICERS

Chairman—W. H. Witt.
Vice-Chairmen—Mrs. G. C. Moor, E. J. Steinberg.
Acting Executive Secretary—W. H. Bowler, D.D.
Recording Secretary—William B. Lippard.
Assistant Treasurer—H. R. Bowler.

ADMINISTRATIVE COMMITTEE

Foreign Mission Society—Frederick L. Anderson, D.D.; Home Mission Society—G. W. Palmer; Woman's Foreign Mission Society—Mrs. H. E. Goodman; Woman's Home Mission Society—Mrs. George W. Coleman; Publication Society—Joseph E. Sagebeer; Education Board—Mrs. C. D. Eulette; M. & M. Benefit Board—Arthur M. Harris; State Conventions—Henry Bond, E. H. Rhoades, Jr.; Schools and Colleges—Clarence A. Barbour, D.D.; Standard City Mission Societies—W. T. Jerome, Jr.

Members-at-large—Mrs. W. A. Montgomery, Mrs. John Nuveen, J. W. Baker, Ray L. Hudson, James McGee, John M. Moore. Ex-officio—W. H. Witt.

LITERATURE AND STEREOPTICON BUREAUS

Main Bureau: 276 Fifth Ave., New York; Branches: 143 N. Wabash Ave., Chicago; 700 Ford Building, Boston; 504 Columbia Bldg., Los Angeles. Stereopticon Lectures may also be had from State Secretaries marked S.

American Baptist Foreign Mission Society

Address of all Secretaries: 276 Fifth Avenue, New York

President—Fred T. Field, Massachusetts.
Foreign Secretary—James H. Franklin, D.D.
Foreign Secretary—Joseph C. Robbins, D.D.
Home Secretary—Rev. P. H. J. Lerrigo, M.D.
Associate and Recording Secretary—Wm. B. Lippard.
Treasurer—George B. Huntington.

The American Baptist Home Mission Society

Headquarters: 23 East 26th Street, New York

President—Judge Frank S. Dietrich, Idaho.
Executive Secretary—Charles L. White, D.D.
Secretary of Missions—Frank A. Smith, D.D.
Secretary of Education—G. R. Hovey, D.D.
Treasurer—Samuel Bryant, New York.
Architect-Secretary—George E. Merrill.
Superintendent of Evangelism—H. F. Stilwell, D.D.
Superintendent of Work in Latin North America—Rev. C. S. Detweiler.
Field Representative—Alonso M. Petty, D.D.; Director Indian Missions—Bruce Kinney, D.D.; Director Mexican Work—Rev. E. R. Brown; Director Chinese Work—C. R. Shepherd, Th.D.; Director Christian Centers—Rev. J. M. Hestenes; Director Hindu Work—Rev. Theodore Fieldbrave.

American Baptist Publication Society

1701 Chestnut Street, Philadelphia, Pa.

President—A. M. Bailey, D.D., Washington.
General Secretary—Gilbert N. Brink, D.D.
Associate General Secretary—W. H. Main, D.D.
Treasurer—George L. Estabrook.
Business Manager—H. E. Cressman.
Bible and Field Secretary—S. G. Neil, D.D.
Religious Education Secretary—W. E. Chalmers, D.D.
Social Education Secretary—S. Z. Batten, D.D.
Book Editor—D. G. Stevens, Ph.D.
Editor-in-Chief S. S. Publications—Owen C. Brown, D.D.
Branches: Boston, Mass., 16 Ashburton Place; Chicago, Ill., 125 N. Wabash Ave.; Los Angeles, Calif., 313 W. Third St.; Kansas City, Mo., 1107 McGee St.; Seattle, Wash., 439 Burke Bldg.; Toronto, Canada, 223 Church St.

The Ministers and Missionaries Benefit Board

276 Fifth Avenue, New York

President—Avery A. Shaw, D.D.
Secretary—E. T. Tomlinson, D.D.
Associate Secretary—Peter C. Wright, D.D.
Treasurer—Arthur M. Harris.

Woman's American Baptist Foreign Mission Society

276 Fifth Avenue, New York

President—Mrs. H. E. Goodman, Illinois.
Foreign Vice-President—Mrs. Nathan R. Wood, Massachusetts.
Administrative Vice-President—Mrs. Howard Wayne Smith, Pa.
Foreign and Candidate Secretary—Miss Mabelle Rae McVeigh.
Administrative Secretary—Mrs. L. J. P. Bishop.
Treasurer—Miss Alice M. Hudson.

Woman's American Baptist Home Mission Society

276 Fifth Avenue, New York

President—Mrs. G. W. Coleman, Boston.
Executive Secretary—Mrs. Katherine S. Westfall.
Missionary Correspondence Secretary—Clara E. Norcutt.
Organization Secretary—Ina E. Burton.
Christian Americanization Secretary—Alice W. S. Brimson, Chicago.
Treasurer—Mrs. Mary E. Bloomer.

Board of Education

276 Fifth Avenue, New York

Secretary—F. W. Padelford, D.D.
Associate Secretary—Geo. R. Baker, D.D.
Secretary Missionary Education—Rev. W. A. Hill.
Secretary World Wide Guild—Alma J. Noble.
Secretary Children's World Crusade—Mary L. Noble.
Address last two, 218 Lancaster Ave., Buffalo, N. Y.

Directors of State Boards of Promotion

(Star indicates that Director is also State Convention Secretary)

Arizona—*Dr. H. Q. Morton, 216 Home Builders Building, Phoenix.
California, N.—*Dr. C. W. Brinstad, 1213 Humboldt Savings Bank Bldg., 783 Market St., San Francisco, S.
California, S.—*Dr. W. F. Harper, 506 Columbia Bldg., Los Angeles.
Colorado—*Dr. F. B. Palmer, 317 Colorado Bldg., Denver, S.
Connecticut—Rev. H. B. Sloat, 720 Main St., Hartford, S.
Delaware—Rev. Wm. G. Russell, 1701 Chestnut St., Philadelphia.
District of Columbia—*Dr. H. W. O. Millington, 320 Woodward Bldg., Washington.
Idaho—*Rev. W. A. Shanks, Empire Bldg., Boise.
Illinois—*Dr. A. E. Peterson, 2320 So. Michigan Ave., Chicago.
Indiana—*Dr. C. M. Dinsmore, 1729 No. Illinois St., Indianapolis, S.
Iowa—*Dr. G. P. Mitchell, 406 Valley Nat'l Bank Bldg., Des Moines, S.
Kansas—*Dr. J. T. Crawford, 918 Kansas Ave., Topeka, S.
Maine—*Dr. I. B. Mower; Dr. E. C. Whittemore, Waterville.
Massachusetts—*H. A. Heath, D.D., 702 Ford Building, Boston.
Michigan—*Dr. John E. Smith, 368 Capital Nat'l Bank Bldg., Lansing, S.
Minnesota—*Rev. E. H. Rasmussen, 700 Office Equipment Bldg., 529 2d Ave., So. Minneapolis, S.
Missouri—M. D. Eubank, M.D., 1107 McGee St., Kansas City (Supt. of Promotion).
Montana—*Rev. E. R. Curry, Box 604, Helena.
Nebraska—*Rev. F. W. Ainslie, Hedde Building, Grand Island, S.
Nevada—*Rev. Bruce E. Jackson.
New Hampshire—*Rev. D. S. Jenks, 922 Elm St., Manchester, N. H.
New Jersey—*Dr. C. E. Goodall; Dr. R. M. Traver, Field Secretary, 158 Washington St., Newark.
New York—Dr. R. E. Farrier, 487 So. Salina St., Syracuse.
Metropolitan Board of Missionary Cooperation—Dr. C. H. Sears, Rev. E. C. Kunkle, 276 Fifth Ave., New York.
North Dakota—*Dr. F. E. Stockton, 405 First Nat'l Bank Bldg., Grand Forks.
Ohio—*Dr. T. F. Chambers, Granville, S.
Oregon—*Dr. O. C. Wright, 505 Odd Fellows Bldg., Portland, S.
Pennsylvania—Rev. Wm. G. Russell, 1701 Chestnut St., Philadelphia, S.
Rhode Island—*Rev. William Reid, 304 Lauderdale Bldg., Providence.
South Dakota—*Dr. S. P. Shaw, 1520 So. Summit Ave., Sioux Falls.
Utah—*Rev. Bruce E. Jackson, 318 Dooley Bldg., Salt Lake City.
Vermont—*Dr. W. A. Davison, Burlington.
Washington, E.—*Dr. A. H. Bailey, 516 Empire State Bldg., Spokane.
Washington, W.—*Dr. J. F. Watson, 433 Burke Bldg., Seattle.
West Virginia—*Rev. A. S. Kelley, 213½ Fourth St., Parkersburg, S.
Wisconsin—*Dr. A. Le Grand, 1717 Wells St., Milwaukee, S.
Wyoming—*Rev. J. P. Jacobs, D.D., 320 N. Jackson St., Casper.

State Convention Secretaries Not Directors

Connecticut—Dr. E. E. Gates, 720 Main St., Hartford.
Delaware—Dr. Geo. D. Allison, 808 Franklin St., Wilmington.
New York—Rev. H. C. Colebrook, Syracuse.
Pennsylvania—Dr. C. A. Soars, 1701 Chestnut St., Philadelphia.

QUESTION BOX

(Answers found in this issue)

1. What particular days will be observed in a most interesting way?
2. What was the "Verdun" of the Bassein Sgaw Karen field?
3. Where will Christianity and Mohammedanism have a long, hard struggle for ultimate conquest?
4. Whose memorial are "the Burmese Bible and Burman converts"?
5. For what purpose was a plot of seven acres given to the Northfield Schools?
6. How many walled cities are there in China?
7. What kind of match is four inches thick and six feet long and who uses it?
8. Who completed 51 years of missionary service in 1924?
9. What is the ideal method of paying in the money required annually for denominational purposes?
10. Whose mission school in the mountains will be remembered for its usefulness?
11. Who did not meet an English-speaking person for 36 days?
12. On Sunday who is the first one to reach the church and the last to leave?
13. Who was Morrison's first Chinese convert?
14. What "made the missionary work of the church more real, vital and appealing to all"?
15. How did one of Miss Brunner's dreams come true?
16. What is the greatest need of our work in Salvador at the present time?
17. What debate is memorable in Baptist history?
18. Where is the "Lord's Farm" reported to be the best in the community?

PRIZES FOR 1925

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

For correct answers to 14 out of the 18 questions, each issue for 11 months, January to December, inclusive, a year's subscription to MISSIONS. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1926, to receive credit.

A Special Word to Subscribers

SUBSCRIPTION PRICE

	United States	Canada	Foreign Countries
Single Copies.....	\$1.25	\$1.50	\$1.60
In Clubs.....	1.00	1.25	1.35

Joint Rate, MISSIONS and *The Baptist*, \$3.

Remit by Money Order or Draft payable to MISSIONS. Bills, coins, stamps sent at sender's risk. When you receive notice that your subscription has expired, renew it at once, if you have not already done so, use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label. Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and the new address when requesting change. Make all Checks, Postal or Express Orders payable simply to MISSIONS.

VOL. 16

MISSIONS

No. 2

A BAPTIST MAGAZINE PUBLISHED MONTHLY EXCEPT AUGUST
AT 18410 JAMAICA AVE., JAMAICA, NEW YORK

HOWARD B. GROSE, D.D., Editor
WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY

CONTENTS FOR FEBRUARY, 1925

GENERAL:	Page		Page
In the Vestibule of February Issue....	67	OPEN FORUM.....	122
In Untraveled Country in China—G. B. Cressey (il.).....	68	LOOKING BACKWARD.....	124
Progress in Mission Reconstruction in Japan (il.).....	70	MISSIONS' Geography Lesson—Belgian Congo.....	125
First Impressions of Porto Rico—Edna Clingan (il.).....	71	Foreign Missionary Record.....	126
Dr. Samuel F. Smith and the "Lone Star" Poem—Emma R. Clough (il.).....	74	The Publisher Has Some Suggestions..	127
Heart Briefs—Haiti—Coe Hayne (il.).....	81		
Ongole Boy Scouts at Kottapattam—T. V. Witter (il.).....	84		
		ILLUSTRATIONS:	
EDITOR'S POINT OF VIEW:		Karen Baptists on Burma's New Legislative Council.....	Cover
Three Important Issues.....	86	Burman Boy Scouts.....	66
Improving the Quality.....	86	Scenes in China's Interior with George B. Cressey.....	68-69
What Makes a Nation Great.....	86	Japan Reconstruction.....	70
The Divine Proposal.....	86	Porto Rico:—Scenes; Training School Girls; Basketry and Needlework Classes.....	71-73
The Ways of Peace.....	87	Dr. Samuel F. Smith and His Home..	75
Washington and Lincoln on Profanity.....	87	Dr. Nathaniel Colver.....	76
A British-American Contrast.....	87	The "Lone Star" Meeting Place.....	76
Note and Comment.....	87	Ongole:—A Village Baptism; A Preacher and His Family; Bible Women's Service; A Village School House; A Collection of Idols.....	78-80
GENERAL:		Dutréville Lamour.....	81
Strongholds of Heathenism Receiving the Gospel—C. E. Van Horn.....	91	Haiti:—President's Palace; Trou's Chapel Ruins; the New Church and Its Colporter-Missionary; Scenes.....	81-83
Along the Trail of Adoniram Judson—A. W. Rider (il.).....	92	Ongole High School Boys in Camp....	84
In the Field of Missionary Cooperation (il.).....	94	A Mountain Scene in North India.....	85
The Beggar Named Ah-foh—A. F. Ufford.....	95	A Panorama of Jerusalem.....	90
For the Stimulation of the Spiritual Life.....	96	Centennial Memorial Tower of Judson College.....	92
WITH THE BOOKS.....	97-98	The Memorial Chapel at Oung-pen-le.....	93
SANCTUM CHAT.....	99	Which Stair Do You Choose?.....	95
AMONG OTHER DENOMINATIONS.....	101	Christmas Card from Ningpo Missionaries.....	100
FROM THE WORLD FIELDS.....	102	Foreign Mission Picture Poster Charts	105
DEPARTMENT OF MISSIONARY EDUCATION.....	104	High School Girls of Balasore.....	106
		New Leper Cottage, Moulmein; W. G. Evans Baptizing.....	110-111
NEWS AND NOTES FROM THE SOCIETIES:		Christian Workers, Salvador.....	112
Helping Hand.....	106	J. Duran and E. McNeill.....	112
Tidings.....	108	Building Rosegen Church.....	113
Far Lands.....	110	Lee To.....	114
Home Lands.....	112	Administration Building and the Training School Home of Kansas City Seminary.....	114
WORLD WIDE GUILD.....	115	Arizona's W. W. G. Rally.....	115
CHILDREN'S WORLD CRUSADE.....	117	Fairbury's W. W. G. Chapter.....	117
VARIETY PAGE FOR JUNIORS.....	120	Clinton Griffiths.....	119
MISSIONS' PUZZLE PAGE.....	121	African Maps.....	125

PUBLISHED BY THE BOARD OF MISSIONARY COOPERATION OF THE
NORTHERN BAPTIST CONVENTION AT 18410 JAMAICA AVE.,
JAMAICA, N. Y.

Entered at the Post Office at Jamaica, N. Y., as second-class mail,
March 6th, 1924, under the Act of March 3d, 1879.

Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920.

PRINTED IN THE U. S. A.



Boy Scouts of the Pegu Karen High School, Ahlone, Burma, who were awarded a prize for being the best Troop in Rangoon. There are also Boy Scouts in our South India Mission. See article on pages 84-85

MISSIONS

VOLUME 16

FEBRUARY, 1925

NUMBER 2

In the Vestibule of the February Issue



MISSIONS is ever mindful that February is peculiarly America's month. Since it brings us the birthday celebrations of the two great leaders for whom as a people we give grateful thanks to God, our thoughts naturally turn to our country and the immense debt it owes to character. The character of Washington and Lincoln is an inestimable asset. Time only makes their worth stand out the more prominently. God give us more leaders of like devotion to high ends and increase in us all the spirit of a true patriotism that sees the world in brotherhood.

On our cover we have a remarkable illustration of the influence exerted by our Baptist Missions in Burma. Strong faces are these, and marked men among the members of the new Legislative Council of Burma are these five Karen Baptists who represent the Karen community. Seated in the center is the Honorable San C. Po, M.D., of Bassein. Standing at the right is Thara San Baw, Head Master of our Baptist High School at Tharrawaddy for twenty-two years, and in charge of evangelistic work in Tharrawaddy District during the furlough of Rev. Lee Lewis.

Prof. George B. Cressey of Shanghai College is an intrepid traveler, who loves to follow the untraveled trails and attempt alone the foreign contacts. He tells all too briefly of a vacation tramp and sends pictures that supplement words. He has found the way to know China and Chinese intimately. The page following indicates the hard task before our Foreign Mission forces in the rehabilitation of our work in Japan. It is some time since we have taken the trip to Porto Rico and Miss Clingan gives us fresh glimpses. Then Mrs. Clough, who has the historical faculty, furnishes a chapter of Baptist history that is one of the romances of missions, and does so with a completeness of detail hitherto lacking. It is worthy the space required, for there is inspiration in this plain proof of Providence in the development of the Ongole Mission and the bringing into it of Dr. S. F. Smith. We go right on with the providential proofs in the biographical sketch from Haiti, stranger than fiction, which Coe Hayne tells with keen interest. He gets into the story something of the life grip with which it gripped him. The photograph of Lamour is pretty well

faded, but the engraver has enabled us to see the man whose loyalty to his faith should stir the blood.

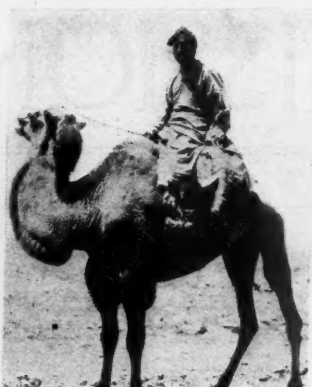
So they have Boy Scouts in Ongole, South India, as well as in Burma, along with the other good things which Christianity has introduced. Good looking ones, too, as the frontispiece will convince you. The Editor gives more points of view than usual, in paragraphic doses, with a leading editorial that is suggestive. The panorama of Jerusalem is one of the finest pictures we have seen of the Holy City as it is today. The Devotional Page is given to the Day of Prayer for Missions which is an annual observance under the direction of the Women's organizations engaged in home and foreign missions.

The experiences of a Judson College Gospel Team in evangelistic effort in Strongholds of Heathenism in Burma are narrated interestingly by Prof. Van Horn—a sketch that will make an effective reading for a missionary meeting. Dr. Rider follows the Trail of Adoniram Judson, who planted the "miracle seed" in Burma's fruitful soil. The story discloses how one school, threatened with closing for lack of funds, was saved by a man who ought to have many imitators among the laymen of our churches.

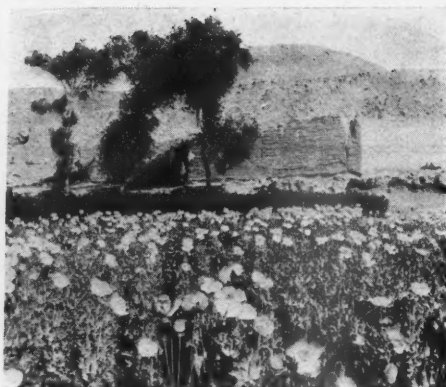
The news from the Board of Missionary Cooperation shows that work is being done, quietly without housetop shouting but steadily; and the diagram at the close contains a volume in a half-page. The moral is inescapable. Sanctum Chat presents some changes taking place in the mission plans and policies as nationalism develops. We have a glance at the new books, at what other denominations are doing, and some excellent posters which the live Missionary Education Movement is sending out. Through the study classes an increasing number of churches are facing the missionary problems and needs. Add the educational work of the World Wide Guild and Children's World Crusade, and we have processes of development that promise much for the coming generation. The news from the Societies is unusually full, and with the World Field gleanings furnishes a storehouse of quotable information for sermon illustration and programs and use by Item Committees—something that might well be added as a factor in the midweek meeting. Of course you will not miss the Geography Page and the Puzzles and Picture to Color, Open Forum, and the last pages. All are readable.



EARTHQUAKE LANDSLIDE, KANSU



CAMEL IN ALASHAN DESERT



OPIUM POPPIES IN KANSU

In Untraveled Country in China

A TOO BRIEF SKETCH OF A TRIP QUITE OUT OF THE ORDINARY AND ONE FURNISHING PLENTY OF THRILLS AND UNWONTED EXPERIENCES

BY PROFESSOR GEORGE B. CRESSEY OF SHANGHAI COLLEGE



AM now on a dirty little scow floating down the Hwang Ho in its great bend up into Mongolia, and if the high wind of the past few days will hold off for a little while, I'll soon be on the railroad and back at Shanghai by way of Peking. My wanderings this summer have been extensive. After a most pleasant year at the Language School, I left Peking in the early summer by rail for Shansi. From there I traveled by pack animal across Northern Shansi into the Ordos Desert of Inner Mongolia, where I got into some real desert sand dunes. Even from the highest dune tops one can see nothing

but bare sand as far as the horizon and there is not a blade of grass or a bush.

I then cut across untraveled country to the earthquake area of Kansu, where the great quake of 1921 killed so many thousands. From one mountain top I counted forty great landslides, each one-half to a mile long and several hundred yards wide; surely the Chinese were correct in saying that the "mountains walked." This route led me on to Lanchow, the capital, and since it is a little west of Chengtu, you may see that I was some distance from the coast. Here I met the first people with whom I could speak English in thirty-six days, as I have been traveling by myself on side trails; rather a



TIBETAN PILGRIMS



G. B. CRESSEY IN INNER MONGOLIA



TIBETAN LAMA PRIEST



SHANSI'S CITY GATE



ALTAR FOR ANCESTOR REVERENCE

long spell but good for one's Chinese—by no means a matter of small moment.

Leaving Lanchow, I went on into southwestern Kansu and thence to the great Lamasary at Kumbum, where I was received in great style by the Head Lama. Last summer I passed through Urga in Outer Mongolia which ranks next to Lhassa, and so was anxious to see Kumbum which rates third. This is on the border of Tibet, and a few days later found me camping on the shores of Kako Nor, the great salt lake which all maps show up in the northeast corner of the country. Perhaps not over a dozen Americans have ever visited the lake, and it is surely a marvelous sight; a deep blue and, although more than two miles above sea level, girt by high mountains. All told I had more than ten days among the Tibetans and found them a very childlike and friendly people; exceedingly inquisitive into the ways of the first foreigner most of them had ever seen. They are nomadic and move about according to the pasturage for their sheep and yak, upon whom they depend entirely for a living.

From Tibet I cut back northeast through some really rugged mountains, over 15,000-foot passes, to the Alashan Desert, which is about as dry and desolate as

deserts can be. Although most of Kansu was delightfully cool, due to its altitude, here the heat was intense. One day after traveling thirty miles without possible stopping place for lunch and only two very questionable water holes for the animals, we went on that night with a caravan that knew the route, making a total of seventy miles till the next morning, with only one rest and meal and but little water, and I walked most of the way. That was about the hardest day of the summer, though the whole has scarcely been a *de luxe* affair! Chinese inns don't rate very high, you know. I have been on this boat for ten days now and should already have been at the railhead if we had not been delayed by high winds and an exceptionally lazy crew.

You may recall my saying while still in America that I was anxious to teach *Chinese* geology and geography, and hoped that I might get in enough travel to do so from first hand knowledge. I have therefore been doing geological reconnaissance out here, and at the same time have gotten an insight into China and the Chinese which can come in no other way. Incidentally it has given me a very satisfactory grasp of the language, besides full time at the language school.

Shanghai, August 30, 1924.



BLACK TENT OF TIBETAN NOMADS

Progress in Mission Reconstruction in Japan

OUR readers will recall the articles that appeared in *MISSIONS* during the fall of 1923 and following winter, describing the devastating earthquake in Japan. The damage to mission property of the American Baptist Foreign Mission Society and of the Woman's Society included the total destruction of the Sarah Curtis School in Tokyo, the imposing Mabie Memorial

wall to support a road along the hillside behind the city of Yokohama. The missionary who sent the photograph comments on this as "the last chapter in the tragic story of the former beautiful structure."

On the site where the Mabie Memorial stood, temporary buildings of corrugated iron walls and tin roofs have been erected, and more than 425 Japanese young men are again securing a Christian education here. Rev. J. F. Gressitt, in a letter received in the early fall, mentioned a gift of 10,000 Yen worth of lumber from the city, and this was used to build a temporary chapel. These temporary buildings with their low ceilings and tin roofs are far from comfortable in warm weather. Mr. Gressitt wrote, "We are experiencing a very severe hot spell, but teachers and students are bearing up bravely. You can imagine how hot it is under the tin roofs."

Thus with the limited resources at its disposal, the Board has made substantial progress in restoring the shattered work in Tokyo and Yokohama. Since temporary structures cannot render permanent service, the balance of \$350,000 must be supplied to insure the highest usefulness of our future

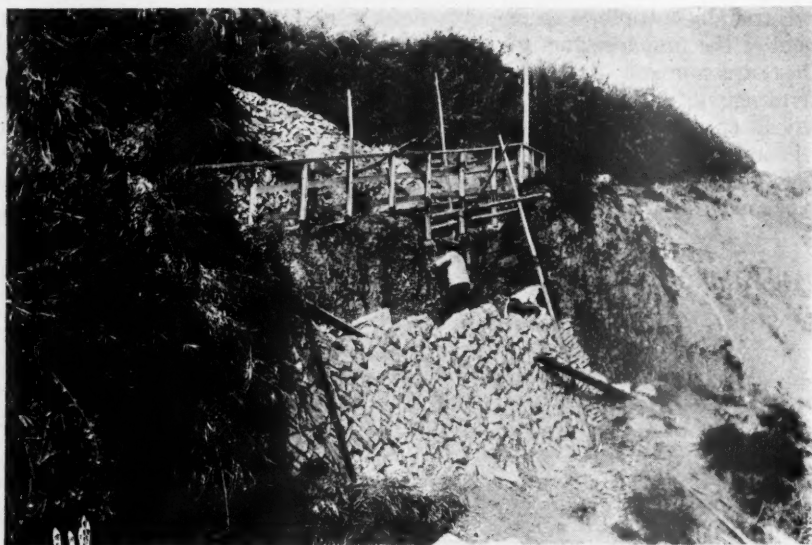


THE TEMPORARY MABIE SCHOOL

School in Yokohama, four Japanese Baptist churches and five missionary residences. In addition the Tokyo Tabernacle was completely gutted by the fire, and other buildings, including the Mary L. Colby School of the Woman's Board and the beautiful new Scott Hall, were more or less seriously damaged.

In response to the appeal for funds for this cause the denomination has already contributed about \$150,000 out of a total of \$500,000 required to finish the task of reconstruction. With these funds the Board has been able to repair the Tabernacle, which is again carrying on its educational, social and evangelistic ministry to the people of Tokyo. Several Japanese churches have been repaired or furnished temporary buildings and four portable temporary houses have been made available to the missionaries. Scott Hall has been entirely repaired.

The ruined Mabie Memorial presented the greatest problem. Such portions of the concrete walls as remained standing had to be dynamited and the huge blocks of concrete were broken into smaller pieces. These were then carted away. As the picture shows, even these shattered pieces from the walls of what had been the pride of the Japan Baptist Mission are today rendering a useful service. They have been built into a retaining



SHATTERED CONCRETE BLOCKS FROM THE FORMER BEAUTIFUL MABIE SCHOOL, NOW BEING USED FOR A WALL

work. Missionaries William Axling and Charles B. Tenny are now presenting this challenge to American Baptists but the response is still far below the need.

This is the greatest financial loss which Northern Baptists have ever suffered and the Board of Missionary Cooperation has officially called it the outstanding emergency need now before the denomination. It should be recognized as a call to sacrificial giving.



A DISTANT VIEW OF BARRANQUITAS, PORTO RICO

First Impressions of Porto Rico

BY EDNA CLINGAN OF PONCE



First impressions of Porto Rico are lasting, then I shall always like this beautiful little island. Having landed just a little over a week ago, I have not seen all of it yet, of course. I think Columbus described the island very well to the Queen when he crumpled up a piece of paper and then threw it on the floor, saying, "It looks like that, your Majesty." Our first sight of land was of a row of choppy looking little hills which grew higher as we drew nearer. After an hour or so we could plainly see that these were covered with palms and other tropical growth. In the center of this picture was El Morro, the ancient Spanish fort built four centuries ago. We felt the cool sea breeze until we had rounded the point and were slowly creeping toward the wharf, then we felt the direct rays of the sun. Of course we insisted on staying on the sunny side, because we wanted to see who had come to the boat to greet us. There were many there to meet the boat and upon landing we received a hearty welcome to Porto Rico.

As I was to spend a day or two on the northern side of the island before going over to Ponce, I rode out to Rio Piedras with Miss Florence Latter in the Morton's car. Mr. Morton is a teacher in the seminary. Here, about seven miles from San Juan is located our Missionary Training School for girls where Miss Latter and Miss Martha Howell are teaching.

The narrow streets of San Juan were the first to attract my attention. Most of the streets are not more than twenty or thirty feet wide, while the sidewalks are not more than three feet wide. There are places where two people cannot walk side by side. The ride out to Rio Piedras was charming. I was shown along the way the place where Miss Laura Thompson worked, which was a beautiful church not far from San Juan in Puerta de Tierra. Then we came to Santurce where Miss Lydia Huber has her little church and kindergarten and many



BACK "PATIO" OF THE MISSION IN RIO PIEDRAS WHERE MISS HOWELL IS LOCATED



1. Little ones at Quientana taught by two Training School girls on Sunday Afternoon.
2. Training School girls ready to go calling with Bibles and Tracts.
3. Another picture of the same group on the beach.
4. Volley Ball after school at Rio Piedras.
5. Seminaristas, Big Brothers; on the left, top row, a Venezuelan and a Santo Dominican Next; the others are Porto Ricans.

other activities. These little places all run together so that it all looks like one town along the "carretera" (highway). The three days spent at the training school were very interesting. It is easy to see that Miss Latter and Miss Howell are following in the footsteps of their Alma Mater. An excellent training school is growing up there.

I can never forget the wonderful five-hour ride across the island on Saturday morning. There may be more beautiful sights in America, but certainly none more interesting. One thing I had noticed before and noticed even more on this trip. On every side was the great contrast of the old and the new. I rode in a big automobile bus or "guagua" as they call it. We passed numerous autos and trucks of every description from a Ford to a Cadillac. Besides these the "carretera" swarmed with pedestrians, many of them carrying heavy loads on their heads. Men were riding tiny horses burdened on either side with baskets of produce. Ox-carts were loaded with produce or with stone for the road. Other carts were pulled by the men themselves. The manner in which the oxen were driven was interesting. The men rode in the carts or walked at the side if there was a straight road to follow, but if the oxen had to be guided out of the road they slid off the carts and came around in front of the oxen to show the way. The only means of guiding or driving was by a sharp stick.

One could easily believe that there are over a million inhabitants on the island, for there were people everywhere. Little huts dotted the hillsides all the way along. They were not only contented with the sides of the hills, but many of the houses were perched right on top of them. I fairly gasped in amazement at the way those people farmed the hillsides. They were so steep and many of them so rocky that I do not see how anything could grow on them. To one used to the open country of the West, this method of farming was indeed very crude. Where the Western farmer leaves the hillsides for pasture and cultivates the lowlands, the Porto Rican farmer cultivates the mountains to the very top and leaves the streams to flow through the heavy tropical growth at the bottom. In some places I saw a farmer wearily trying to plow with his two oxen. Such a task as it was! The oxen themselves could hardly cling to the hillsides. It looked as if all the loose dirt plowed up had rolled down the hill. The tobacco fields at this stage of the growth were covered with cheesecloth. The cheesecloth is stretched on stakes and high enough above the ground to enable men to work under it. They say it gives a better flavor to the tobacco to be grown in such a manner.

The road we followed was the old military road built by the Spaniards four centuries ago. People are working on it continually. There were little piles of rock all along the road which had been hauled by ox-carts. Occasionally we saw men with hammers on these piles of rock breaking up those which were too big to use on the road. These are used for a foundation and asphalt is poured on top, so we had good roads though there were many curves. The way our driver made some of those curves almost took my breath away.

Beggars are very common in Porto Rico. At every stop we made, some old man or woman would come up to the side of the car holding out a crippled hand and

mumbling some unintelligible sentence. Miss Latter had told me that there were so many of these people that I could not possibly take care of all of them, so we just have to say "Perdoneme" (excuse me) and they turn away.

This side of the island is quite different from the other in many ways. The architecture of many of the old buildings in San Juan is more Spanish in style, but there seem to be more American people; while on this side, that is, in Ponce, the buildings are more modern—if one can apply such a term to any of them that I have seen so far. The few Americans here, I believe, are composed of school teachers and missionaries. One of the strange things to me is the crude charcoal stove made of cement, which is found in a great many of the homes.

Everyone seems quite stirred up over the elections. From all I hear, the one held on the island Nov. 4th was a disgrace to the American flag. As the Latin-American is a poor loser, he will resort to almost anything in order to win. I was told that people were locked up in houses, garages, and other places until after voting hours and votes were bought by the hundreds, while people voted under other names several times. Great demonstrations were held for weeks before the election. Then on Election Day it was not safe for a woman to go out.

After only a day or two of visiting one of the prominent things which stands out is the fact that there is so much sickness. Someone made the remark to Miss Lake once that if the weather was the same all the time what would be the common topic of conversation. She replied that the common item of interest here was that of health. In almost every family where we visited, someone was sick or had been sick, or they had a sad story of someone else who was sick.

There are many new kinds of flowers, trees, fruits, and vegetables, which are very confusing to learn at first. Tropical growth is more profuse on the other side of the island as they have more rain there. However, I arrived in a rainy season so we are having our share here, too. As yet there is no adequate system of draining the streets, so that when there is much rain the streets are impassable, becoming veritable rivers.

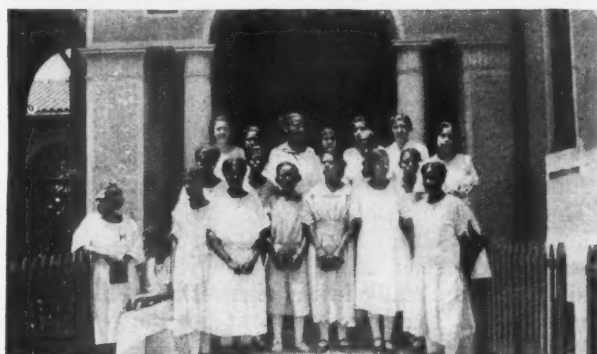
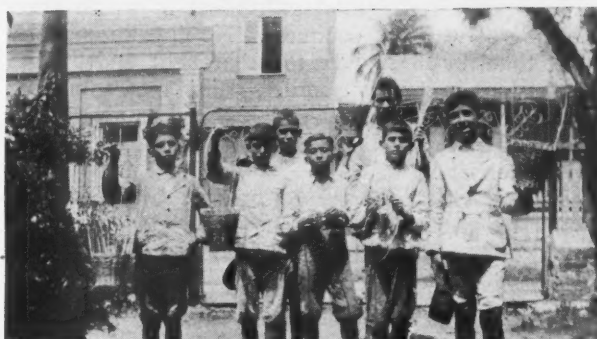
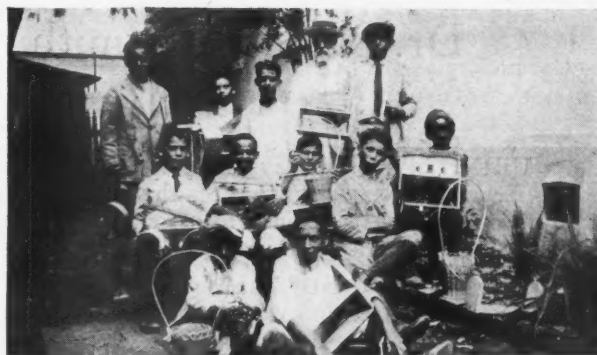
One does not have to be here very long to find the need for missionary work. It will take a long time to acquaint these people with Christ and it will require more than two or three lifetimes to bring standards up where we, as Christians, think they should be.

☆ ☆ ☆

Our Work in Porto Rico

The 1924 Report of the Home Mission Society gives these facts:

Present number of churches, 48; number of outstations, 73; English-speaking missionaries (ordained), 4; Porto Rican missionaries ordained, 10; unordained, 13; Porto Rican pastors supported entirely from the field, 3; baptisms during the year, 255; received by letter and experience, 114; total members, March 1, 1924, 2,513; Bibles and Testaments distributed by Porto Rican workers, 396; pages of tracts distributed, 27,326; pastoral visits by Porto Rican workers, 4,108; contributions for all work, \$17,660; present number of church edifices and chapels, 43; missionary residences owned by the Society, 13; number of Bible schools, 95; average attendance, 5,532; one Baptist teacher in Evangelical Seminary; teachers in Training School for Women Workers, 2; value of churches, parsonages, and grounds, \$292,150; value of school property, \$40,000; total value of all property, \$332,150; students for the ministry, 7; contributed for pastoral support, \$8,458.



BASKETRY AND NEEDLEWORK CLASSES

1. Boys' Class at Los Invenables.
2. Enjoying Basket-making.
3. Some of the girls who attend the Needlework Class at San Juan, where Miss Laura Thompson is. Taken in front of our church edifice.
4. Boys' Class at Los Fieles.

These photographs are sent by Misses Howell, Latter and Thompson, whose work is in the Rio Piedras and San Juan regions.

Dr. Samuel F. Smith and the "Lone Star" Poem

BY EMMA RAUSCHENBUSCH CLOUGH, PH.D.

DURING his student days at Andover Theological Seminary, Samuel Francis Smith wrote the stanzas which were destined to become the national anthem of the American people,

"My country 'tis of thee,
Sweet land of liberty,
Of thee I sing."

It is an expression of patriotism in which there is nothing of war and conquest. No outside enemies, at that time, in 1832, were to be brought under foot; no dissensions in our own borders called men to arms. In a time of national peace and calm this hymn was brought forth. Dr. Smith blended in it the patriot's devotion with the worship of God—"Author of Liberty."

In later years, he gave voice to the Christian hope of world-redemption in his hymn,

"The morning light is breaking;
The darkness disappears;
The sons of earth are waking—"

He caught on with a touch that was universal, as one who felt the life-throbs of our humanity. His hymns were all written with the poet's capacity of expressing that which the multitude, half consciously, had begun to think. He was a man of religious personality.

Born in Boston, in 1808, Dr. Smith was a classmate at Harvard University of men who became noted in American literature, men like Oliver Wendell Holmes. Their works are cherished. Yet as expressions of the inner religious life of the people, Dr. Smith's productions stand out preeminent. The American people honored him. When already in the eighties he visited the Chicago Stock Exchange, and sat in the visitors' gallery with friends, looking down into the mad whirl of trade and speculation. Word was whispered among the seething throng below that the white-haired man, watching them, was America's poet. Suddenly some one started the anthem. All stood still and sang, while Dr. Smith rose and waved his thanks to them.

This was the man who, at an important juncture in the history of the Telugu Mission, stood forth as its prophet, thus saving it from untimely death. He was a Baptist, and served his denomination as pastor, as editor, and as professor. He held an honored place among his brethren. It came his way sometimes to take a decisive part when life's clock in the spiritual experiences of men was striking twelve.

THE DAYS OF BEGINNINGS

Dr. Smith lived at a time when missionary societies, only recently founded, were blazing trails and making roads for themselves. Religious organizations which today pour out from their treasuries millions of dollars annually for world-wide projects of Christianization, were at that time, with great care, planting Christian missions here and there on the surface of this globe. Only fifteen years previous to Dr. Smith's birth, Protestant Christianity began to be stirred to action. William Carey, with his passion for world-salvation, founded

the English Baptist Missionary Society in 1753. It was the first; others followed in rapid succession, one denomination after another. While Dr. Smith was a boy, the American Baptists, who for years had sent generous support to Dr. Carey in Calcutta, organized their own society, in 1814, at the call of Adoniram Judson in Burma. Dr. Smith was already in the pastorate, in Waterville, Maine, when in 1835 a call came to the Baptists to open work in the Telugu country. They were planting one Mission after another. Dr. Smith was editorially connected with the Society for many years, and was fully in touch with the growth of the Foreign Mission enterprise. Exploitation of the Orient, by European nations, was at that time changing the map of the world. American men had no part in this. Nevertheless, they were reaching out toward the Orient, and did it with as unselfish a motive as can be found in human nature. They went along the line of religious philanthropy.

A woman who was gifted with the early missionary heroism, gave occasion for the train of events which resulted in the founding of the Telugu Mission. She was a Boston woman, and as the wife of Rev. James Colman sailed to India in 1817, five years after the sailing of the Judsons, with whom she and her husband became associated during the early perilous years. Her husband died after five years. Instead of returning home, she became a teacher in a girls' school in Bengal till, in 1826, she married Rev. Amos Sutton. He was an English Baptist, associated with William Carey, and was one of the founders of the Orissa Mission in Southern India.

After an absence of eighteen years, she longed to visit her native city, Boston. Mr. Sutton came with her. They were received with great cordiality by American Baptists, who invited Mr. Sutton to make an address at the Baptist Triennial Conference held in 1835. It was voted that the Chairman receive him "with the right hand of fellowship." On this occasion he strongly urged them to undertake a Mission for the millions of Telugus whose territory lay adjacent to his own field in India. His word carried weight. The proposal was entertained with favor. The founder of the Telugu Mission, Rev. Samuel S. Day, was sent out in the following year.

Three times, during its first thirty years, this Mission had the strange destiny of being nearly abandoned by the organization which had called it into life. The first was after twelve years had passed with little fruit apparent; the next five years later, in 1853; and the third in 1862, when the beginning of the Mission's expansive life was close at hand. It cannot be said that the American Baptists gave the Mission adequate support during these thirty years. Only four men they sent to it in that time; half the time one man was on the field; during nearly three years none at all. It was left to languish. Mrs. Jewett told me that when they went to India with Mr. Day in 1848, he sometimes said to them, "They are trying to kill this Mission because it won't die." And in the days of great success, when the mass movement was in full swing, support was still inadequate. After the Ingathering of 1878 ten men ought to

have been sent to help Dr. Clough with that multitude; the Baptists sent him one. Dr. Mabie told me that when he reached Ongole in 1891 Dr. Clough said to him with a feeling of intense bitterness, "Dr. Mabie, the American Baptists have forgotten that they have a Telugu Mission." Dr. Mabie told him, "Come home to America and see what the Baptists will do." He went. There was to be a great forward movement—100 new missionaries, and a million dollars to be given in 1892. The Telugu Mission formed the entering wedge. The first to be equipped, with 25 new men and \$100,000, the other Missions of the Society followed. In the vast preparation made by Christian people for the days now on us, with Orient and Occident meeting, the Baptists carried their share. Dr. Smith was heart and soul in it, as if he had known the issues which are today at stake.

A MEMORABLE MEETING

The "Lone Star" Meeting, held during a session of the American Baptist Missionary Union at Albany in May, 1853, concerned the continuance of the Telugu Mission. The story of it was told and retold, in print and from platforms, times without number, especially in the seventies and eighties. No meeting in Baptist history could equal it in popularity. There was something in it, when viewed in the light of subsequent events, that refreshed the faith of men. Two circumstances at that time worked against the Telugu Mission. One was that Mr. Day, its founder, after fifteen years of labor, was coming home broken in health, leaving Lyman Jewett alone out there. The proposition was to transfer him to Burma, sell the Nellore Mission House, and leave the ten converts to their fate. The Mission had cost that year only \$2,602.64; but the total income of the



DR. SMITH'S HOME, NEWTON CENTRE, MASS.

Society was then little more than \$100,000, and a debt always weighed them down. Today the Telugu Mission costs over \$150,000 a year, and since the "Lone Star" Meeting seventy years ago American Baptists have spent millions of dollars on that Mission.

The second circumstance was the report of a deputation to the Asiatic Missions, composed of Dr. Solomon Peck, Foreign Secretary, and Dr. J. M. Granger, who went far out of their way to visit Nellore. They found lack of trained helpers. No wonder. With difficulty Mr. Day had kept a school going on the slender

means sent him from home. In 1850, by order of the Board, all school work of the Society in all its Missions had been closed. An opinion had gained ground in most of the missionary societies that "the heathen were not to be educated with mission money." Preaching they could have, but not an education. Then how was there to be a staff of trained helpers? This opinion prevailed at home until the early sixties, and valuable ground on the mission fields was lost, which was never re-



DR. SAMUEL F. SMITH

gained. Dr. Peck reported at length on the Telugu Mission, charging neglect of duty and challenging the Baptists to close the Mission unless they could do more for it. The matter was referred to a special committee, which made a strong appeal for continuance, with a solemn warning.

A debate followed which is memorable in our Baptist history. Some of the strongest men in the denomination engaged in it. Humor, sarcasm, Bible verses and argument came into play. The cause of it all—the one little Mission station at Nellore—was insignificant to the last degree as compared to the effect produced in the Baptist camp.

Above the pulpit there was a map of Baptist Missions in Asia. On the east side of the Bay of Bengal the map was thickly studded with stars, indicating the stations of the Burman Mission. Across the Bay, in the Telugu country, there was just one star, indicating the station at Nellore. Some one in the heat of argument called it a "Lone Star."

Afterwards, thirty years later, when the Ongole church, with its 15,000 members, was the largest Baptist church in the world, men wondered how it all had come to pass. They began to ask: Who was it that used that phrase, "Lone Star"? The old men of the denomination then began to give their reminiscences of the "Lone

Star" Meeting. They were present and they ought to know. The authorship of that phrase was attributed to half a dozen Baptists, some of whom were demonstrably not present at the meeting. Men wrote down their recollections and sent them to the Baptist papers. Dr. Clough, out in India, watched this closely, and cut out these contributions, and kept the clippings.

One of those writers stated that a man from the West, who loudly advocated abandonment of the Telugu Mission, pointed to the map and spoke of "the poor 'Lone Star' concern" in disparagement. Another writer said it was Dr. John Lansing Burrows who took the floor, and, pointing to the map, exclaimed with fervor, "Shall that 'Lone Star' be wiped out?"—thus thrilling the assemblage. Again another writer set forth that Dr. Luther F. Beecher, pastor of the church in which the meeting was held, is entitled to the credit of coining the phrase. In urging abandonment, he said: "The commercial horizon is dark and threatening. It is a time rather for taking in sail than for putting on more sail. The Mission is, at best, but a 'Lone Star,' with no prospects of multiplication." Thus the reminiscences of the men who were present were at variance. It is a question in Baptist history which remains undecided. This in itself is an interesting fact, showing how the feelings of men were swayed so that the detail as to what was said, and who said it, was forgotten: the general effect only remained.

THE HELP OF TWO GREAT BAPTISTS

During the debate it was noticed that Dr. Nathaniel Colver, who was always ready to take part in any good fight, and generally on the side of the assailed or weaker party, was silent. Then one of the speakers, favoring discontinuance of the Mission, closed with a Latin quotation. Next Dr. Francis Wayland rose up and quoted Scripture: "Ephraim is joined to his idols, let him alone." This brought Dr. Colver to his feet. He said, "When the brother over there got off that Latin, I thought, yes,

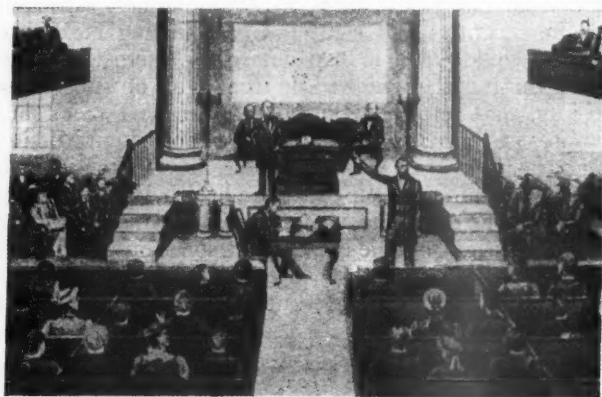


DR. NATHANIEL COLVER

we'll have to give up the Mission. But when our honored president of Brown University began to quote Scripture, I had to speak. Why, Brethren, Ephraim was not a heathen—he had his chance. Give the Telugus a chance before you let them alone." As the doctor was self-educated, and knew no language but his own, the allusion to the Latin raised a laugh which cleared the

atmosphere. His fearless showing up of Dr. Wayland's misquotation carried conviction.

There came a time, eleven years later, when Dr. Colver again wielded a powerful influence over the destinies of the Telugu Mission. He held a "Ministers' Institute" every summer for six weeks, in Chicago, to which Baptist ministers in the Western States, who were working on a slender basis of theological training, eagerly came. This Institute became the nucleus of a Theological Seminary, which later was made the Divinity School of Chicago University. In the summer of 1864 John E. Clough came, the call to the foreign field strong upon him, but not yet appointed to go to the Telugus. God, somehow, had kept him out of a Theological Seminary, and was now sending him to Dr. Colver instead. He learned from him, during those few weeks, how to train the staff of Telugu preachers who stood by his side when a multitude pressed into the Kingdom. In November of that year Dr. Colver came to Burlington, Iowa, to Clough's ordination, and preached a special missionary sermon to the Iowa Baptists who had come from far and near. Meanwhile a strong bond of spiritual fellowship had



WHERE THE "LONE STAR" MEETING WAS HELD

grown between those two men. Dr. Clough always spoke of the older man with profound veneration, as someone far above him. In turn, Dr. Colver evidently saw in him something which spoke to him of God's eternal purposes.

He stood with Clough near the steps of the train which was to take him to Boston to embark for India, and just as the last gong was to sound, under some powerful impulse, he took both of Clough's hands into his own and said in his impressive way: "Brother Clough, I believe that God from all eternity has chosen you to be a missionary to the Telugus. Go, nothing doubting. Remember that you are invulnerable until your work is done." Dr. Clough always looked upon this as a great event in his life—it was a spiritual anointing, given by one who had the power to give it. It upheld him when men plotted against his life, when the critics were busy with his methods, when he staggered at his post, bearing his heavy load of work. Dr. Colver stood by the Telugu Mission in 1853—he stood by John E. Clough all through his missionary life.

A dramatic incident closed the "Lone Star" debate. Dr. Edward Bright was one of the men who made Baptist history. For many years editor of *The Examiner and Chronicle* in New York, he wielded a very effective pen. In the course of the years, he made several great speeches,

none greater than now. Only one sentence of this is preserved: "Who is the man that would write the letter or carry the message, to that little church of ten members, telling them that the American Baptists have resolved to abandon them?" They say he strode up and down the platform, asking: "And who shall write the letter?" In his official capacity as secretary he would have been the one to write it—he could not do it.

The fact is, that an hour or two would have been sufficient to write the letters necessary to close up that little Mission—though there is no telling what Lyman Jewett would have done about it. But today, after seventy years, if Dr. Bright were striding across that platform, he might well ask who is going to write the letter to 193 Baptist churches with a membership of 75,000 Christians in the Telugu country, who have learned to call themselves Baptists, and tell them that the denomination has abandoned them. It could not be done. They average 3,000 baptisms a year and are moving forward in every direction. Outcastes they were, but under the fostering care of American people they are rapidly rising to a respected place in the community. Dr. Bright spoke with the larger vision, as if he saw that which was to come. When men seek to work in line with the purposes of God, the span of seventy years can somehow melt away into the vision of a moment.

The debate was closed. No man was willing to write the letter; no convention of Baptists could order it to be written. The vote was to be taken the next morning.

THE "LONE STAR" POEM

Dr. Smith, it seems, did not take part in the debate. He sat there and listened. Over night he could not sleep. He was thinking of that "Lone Star" Mission. An angle of the situation became apparent to him which was, perhaps, the angle of vision of the hosts of heaven, "Lone Stars in heaven are not despised." Taking pencil and paper, he wrote down the following six stanzas:

Shine on, "Lone Star!" Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night;
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star!" in grief and tears,
And sad reverses oft baptized;
Shine on amid thy sister spheres;
Lone stars in heaven are not despised.

Shine on, "Lone Star!" Who lifts his hand
To dash to earth so bright a gem,
A new "lost pleiad" from the band
That sparkles in night's diadem?

Shine on, "Lone Star!" The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star!" till earth redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour Lord of All."

With the slip of paper in his pocket, Dr. Smith went to the breakfast table. He was a guest during the meetings at the home of Judge Ira Harris, of the Supreme Court of the State of New York, later United States Senator. Judge Harris was to preside at the morning session. As they sat at the breakfast table, he asked Dr. Smith privately his opinion on the question under discussion. Dr. Smith handed him the slip of paper, "You have it here." Judge Harris read it, and instead of returning it, put it in his pocket.

The Baptist men gathered at the morning session. The time came to decide the destiny of the Telugu Mission. They say Judge Harris was a man of impressive personality. He read that poem to the audience, evidently with some power of soul vibrating in his voice, which brought out the meaning of every word. It shook the audience. It is said that men wept. The Baptists could not have endured it if their Telugu Mission had been abandoned. The large audience was swayed as by prophetic impulse. Had they seen before their eyes the multitude pressing into the Kingdom in years to come, they could not have been more deeply concerned. The Mission was saved.

MUCH AT STAKE

Something else happened at that time, early in 1853. John E. Clough was living an uneventful life as the son of an American pioneer farmer in the new state of Iowa. With a strong hand, a month or two previous to the "Lone Star" Meeting, God plucked him out of his father's house and led him in ways that were not of his own choosing, until, twelve years later, he proved to be the man for whom the Telugu Mission had been waiting.

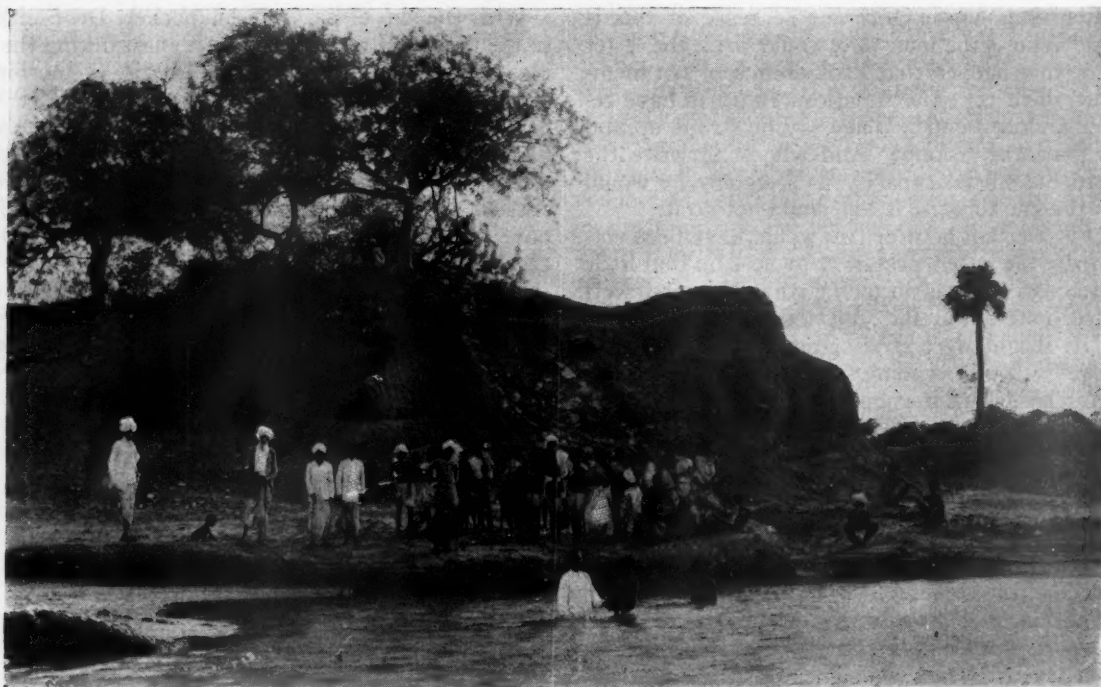
There was yet another line of human destiny in process of forming. During those years the group of Telugu men, who later became the nucleus of the mass-movement toward Christianity in the Telugu country, were sitting at the feet of teachers of Yoga, getting thus an Oriental preparation for their future service as Christian preachers. They entered, during those years, into the spirit of Indian religious movements and knew, afterwards, how to absorb that spirit into the movement which spread so rapidly in the name of Jesus, the Christ, over the territory of 7,000 square miles which was later called the Ongole field.

Much, very much, was at stake during that Meeting. It concerned the religious and social uplifting of a portion of the downtrodden submerged tenth of the Indian population. Moreover, this Mission has enriched the home churches by the strengthening of faith in the power, even today, of the spiritual message of Jesus. It demonstrated, at the same time, the value of social betterment, as it accompanies that message. The Christian world took note; so did the Hindus—all these years.

In the "Lone Star" Meeting the destiny of several important strands of human experience depended upon the decision reached. Separated by one-half the circumference of this earth, these separate strands were ultimately to meet. God was watching over them.

STILL HOLDING ON

The accounts of the "Lone Star" Meeting, as they appeared in the denominational papers, reached Lyman Jewett, out in India. How he read them, and pondered them in the silence of his own soul, only those know who have lived at the ends of the earth, and learned, long



A VILLAGE BAPTISM IN THE KANIGIRI TALUK

afterward, of dangers that were past. The "Lone Star" poem was printed in one of these papers. He cut it out, and kept it as an anchor to his faith. He and that poem both had a work to do, separately and jointly.

The status of the Mission remained unchanged. It was left to languish. Two years passed, and then the promised reinforcement came. The two men, Jewett with Douglass, who had recently joined him, now made plans to reach forth beyond Nellore, and sent to the Society a most earnest appeal for adequate backing. The Executive Committee replied that seldom, if ever, had an appeal come to them so filled with the force of conviction, yet they were utterly unable to respond; in fact, it would be necessary to cut down the expenditure still further, unless there was a large advance in liberality among the churches. It is said that Lyman Jewett exclaimed then, "Father, forgive the churches!"

But they forged ahead. They kept a Mission school going, somehow, and thus trained a few helpers. They toured to Ongole every year. When the bungalow and compound in Ongole, to which Dr. Jewett had pointed from Prayer Meeting Hill, became available, he bought it with borrowed money, and asked an old school-friend beyond the Mississippi to pay for it. He reached America just in time, in 1862, to save the Mission—for the third and last time in peril—by telling the Executive Committee that if the Society gave it up, he would go back and work there by himself.

During all this time he had the "Lone Star" poem in his careful keeping. He had it with him on the sailing vessel, in 1864, when he took Clough back to India with him. They were on a third-rate ship, with not enough to eat, and much discomfort to endure, not touching shore for nearly four months. It was especially hard for Mrs. Clough and the little boy. The ship of 800 tons carried lumber and apples, and also ice. Dr. Clough always called it "that old ice-tub." He said the Telugu Mission was so unpopular in Boston, and the war made the treas-

ury of the Society so empty, that the cheapest ship was thought good enough for the Telugu missionaries.

Many an hour those two men sat together on the deck of that old ship, talking about the Telugu Mission. Dr. Jewett now let the younger man enter into the heritage of all the story that was so precious to him. He told him about Prayer Meeting Hill, and made him wonder whether *he* was the man then seen with the eye of faith. He told him about the "Lone Star" Meeting, and let him see the poem. It all sank deep. A year later, while Clough was yet in Nellore, he wrote to the Secretary of the Society: "The Lone Star Mission has stood here in the midst of darkness deeper than night, yet few, very few, have believed our report. We feel that this cannot longer be endured—that God has an elect people here" (November 6, 1865).

It was well that Dr. Jewett thus filled the mind of Clough with the prophetic background of the Mission. It saved the situation. When Clough, three years later, found his hopes for a career in India brushed aside, because the outcastes came eagerly, in increasing groups, while the caste people withdrew, he was held by that background. A sharp attack of jungle fever nearly took his life, and would have given him an excuse for going. I remember I asked him one day, when we were talking about it, whether Prayer Meeting Hill, standing there as a stony sentinel, and the "Lone Star" Meeting, and Dr. Colver's parting words had much to do with making him stay on. He said that he somehow felt that if he was elected to be the man for Ongole, there was no use in running away—that we cannot escape from God Almighty, no matter how we try.

God gave a prophetic command to the denomination at the "Lone Star" Meeting; he gave a vision of faith to Lyman Jewett, eight months later, on Prayer Meeting Hill; to John E. Clough and his wife he gave a definite command at this critical juncture, when both took up different Bibles, at almost the same time, and each

Bible opened to the same place, I Corinthians 1:26-29, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called"—they took it as a command from God. There were three distinct times when God lifted the veil and spoke.

THE RESURRECTION OF THE POEM

In 1873, when the Ongole Mission already counted more than 2,000 members, Dr. Jewett went to America on furlough. As custodian of the "Lone Star" poem, it now came his way to do a far-reaching stroke of service. What he did, and how he did it, was told in *The Watchman*, Boston, in April, 1888, by a man who signed himself *Massachusetts*, and undoubtedly had first-hand knowledge of what transpired. Dr. W. S. McKenzie, for a number of years District Secretary of the Society in New England, seems to have told the facts to *Massachusetts* direct. It is a remarkable incident in the history of modern missions.

A number of special missionary meetings were arranged for by Dr. McKenzie in several cities and towns in the New England States. Dr. Jewett went with him, gladly telling everywhere the story of the Telugu Mission. One night they were holding a meeting out in some country church. After it, they went to a humble farmhouse to sleep over night, and move on next day. On reaching the little bedroom which they were to occupy, they found that they had no mind to sleep; they fell to talking together. The traditions of the Mission, so dear to Dr. Jewett's heart, were now told to Dr. McKenzie: the "Lone Star" debate in Albany, in 1853; the sunrise meeting on Prayer Meeting Hill, eight months later; his refusal to give up the Telugu Mission—and now the golden harvest.

He "drew from his pocketbook a little scrap of paper, somewhat soiled and mutilated, and handling it as if it were something very sacred, passed it over to Dr. McKenzie with the question, 'Have you ever seen that poem?'" It was the "Lone Star" poem. Its resurrection morning had now come. He laid his treasure into reverent hands. Dr. McKenzie saw that he had struck a gold-mine of denominational history. He "obtained the scrap from Dr. Jewett that night, and brought it with him on his return to the Mission Rooms in Boston."

No name was attached to the clipping. The first step now was to ascertain the authorship of the poem. Dr. Smith often came to the Mission Rooms. Dr. McKenzie lost no time in showing him the poem. "Dr. Smith at first seemed a little surprised, as he read it over, scarcely seemed to remember his production; or, with his characteristic modesty, hesitated to declare himself the author. He finally recognized and acknowledged his poetic offspring, but wondered much how, after twenty years, Dr. McKenzie should have obtained it, since, so far as the author knew, it had never been copied from the journal in which it was first published."

Two years later, in 1875, Dr. McKenzie published a booklet of sixteen pages, under the title "The Lone Star." He had meanwhile looked up the history of the Telugu Mission, going over official records of the past and listening to the accounts of men who had had something to do with it. The "Lone Star" poem was given a prominent place in this booklet. He emphasized the faith and hard work which formed the background of

this mission. It was all from the American point of view. That there was a substantial background on the Indian side of the story, no one had yet pointed out. No one at that time knew that the Christian movement had inherited the fervor engendered in preceding Indian movements. Nor did any one know how the social aspects of Christianity were a decisive factor in its rapid spread. It seemed to American men simply a miracle of grace in modern missions.

This booklet was published just in time. Three years later the tidings came from the Telugu Mission that nearly 9,000 were baptized in six weeks. The Baptist churches of the land were stirred. Pastors of churches wrote to the Mission Rooms, "Was there not a printer's error in the figures?" "Tell us something about that Telugu Mission." Now the "Lone Star" booklet was in great demand. In the years that followed, it is said, 300,000 copies of it were circulated.

Massachusetts writes: "For over fourteen years that 'Lone Star' poem has been resounding through the Baptist churches of the land, North and South, East and West, rehearsed in thousands of Missionary Concerts,



AN ONGOLE PREACHER AND HIS FAMILY

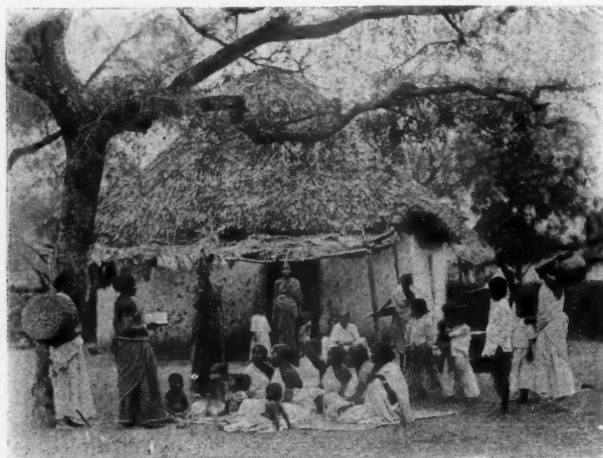
Mission Circles, Mission Bands, and other missionary services; so that now no work of the Baptist Foreign Mission Society is so generally known, or can so arouse the missionary ardor of Baptists, from the Atlantic to the Pacific, as that which has been wrought among the Telugus, and set forth in the Lone Star

tract. Dr. Smith's poem has been set to fitting music and sung with thrilling effect by vast congregations."

This writer, who evidently knew his times and knew whereof he spoke, adds: "That poem has won for its author a celebrity hardly less than that which he achieved by writing our national hymn."

MEMORIES THAT ABIDE

Much was said of Dr. Smith when the time came, in 1895, at the ripe age of eighty-seven years, "when he was not; for God took him." Standing in a Boston



BIBLE WOMEN'S SERVICE IN ONGOLE, 1896

depot, apparently in good health, waiting for a train, he passed on without pain or apprehension to a great awakening. American flags were draped around his pictures in papers, religious and secular, which did him honor as America's poet. A memorial of a different type greeted him while yet he walked this earth. He wrote of this to Dr. Clough, from Englewood, Illinois, October 16, 1890:

"It will interest you to know that the Baptist church in this suburb of Chicago, which is indeed a part of the city of Chicago, in its church building of stone just erected at an expense of \$75,000, has a memorial of the Telugu Mission in a much admired stained glass window. In one compartment of the window is a brilliant patch of blue sky, and in the latter a solitary brilliant star, accompanied by the first stanza of the hymn, 'Shine on, Lone Star.' Another compartment presents a half-risen sun, with the words, 'The morning light is break-

ing.' The expensive window was given by my youngest son, who is a member of the church. But how lovely that the window should preach its missionary sermon to all who enter the church, and that it should speak, to the glory of God, in the story of the Telugu Mission, and record its never silent plea for the work and the workers in that favored spot. It was my son's own proposal. I had no lisp of his intention, till my eye fell upon the window on the Sabbath day of the dedication of the church. But we need no such reminder. We rejoice greatly in the recent addition to the number of your helpers, and wish only that they had been multiplied fourfold."

He added: "Mrs. Smith and I live much with you in thought; so do I, especially, in my missionary talks before our Christian congregations. However those talks begin, they most generally end with dear Ongole and dear Brother Clough. Everything connected with our visit with you is most vividly impressed upon our mem-



A COLLECTION OF ONGOLE IDOLS TOGETHER WITH OFFERINGS TO THEM

ories . . . I envy you your work, and the blessing that attends it. I would not have failed to see it on any account. "The half was not told me."

* * * * *

The story of his visit to the Telugu Mission in 1881 belongs to another chapter. He stayed in Ongole ten days and made of Prayer Meeting Hill a Mount of Transfiguration; he baptized ninety-six converts in the Ongole baptistry; he went about among the Telugu Christians, bearing himself like a prophet of old, so that with wet eyes they looked after him and said, "it was like the coming of God."



VILLAGE SCHOOL HOUSE, ONGOLE



HAITIAN PRESIDENT'S PALACE AND MARINE BARRACKS, PORT-AU-PRINCE

Heart Briefs—Haiti

BY COE HAYNE

I

DUTRÉVILLE LAMOUR



HE insurgent chief, Boyer Bazelais, four years an exile from Haiti, considered the time ripe to make a bold attack upon the home government headed by President Salomon. The year was 1883. Exhausted by the succession of revolutions and counter-revolutions which had ravaged her since the French were driven out in 1804, Haiti was unable to prevent another upheaval. An American filibuster, captain of the steamer *Tropic*, and later tried in Philadelphia and convicted of a violation of the laws of neutrality, took aboard Bazelais and eighty fellow conspirators at Jamaica, where they had found refuge, and landed them with munitions and supplies at Miragoane, a southern Haitian port, on March 27th. Bazelais had many adherents in Haiti, forming the opposition or liberal party, and they had been preparing for his coming. The insurrection localized at three points—Jacmel, Jérémie and Miragoane—and General Henri Piquant, commanding the government troops, succeeded in confining the military operations to these three points. Miragoane held out the longest. Here, throughout a siege on land and sea, Bazelais' troops fought desperately.

Meanwhile the commerce and agriculture of the country were brought to a standstill; schools were closed and work was suspended. Starvation and disease as well as casualties in battle combined to reduce Miragoane to the last extremity. Finally the town, in flames, was taken; the surviving rebels were shot. It was in September that the insurrection of 1883 collapsed. Throughout Haiti many persons prominently identified with the "liberal" movement, unable to flee to safety, were executed, imprisoned or banished.

Among those who fled across the border into exile, following the fall of Bazelais, was Dutréville Lamour, a man slightly past forty years of age, who had achieved considerable prominence as a local political leader in

Trou-du-nord. With others he found a secure domicile at Guayubin, Santo Domingo, with a Haitian family by the name of Balrard.

While in exile Lamour became the recipient of many letters from his brother, Onésiphore, whom he had bit-



DUTRÉVILLE LAMOUR

terly persecuted in Trou because of religious differences. This brother had become an ardent evangelist, following his conversion and baptism under the ministry of Pastor Kitchen, a Baptist missionary from Jamaica who had founded the Baptist church of Cape Haitian. Onésiphore Lamour's conversion had occurred while he had



HAITIAN WOMEN CARRYING THEIR PRODUCE TO MARKET—A NATIVE VILLAGE, HAITI

tarried in Cape Haitian during convalescence following a period of illness in the local hospital, and immediately upon his return to Trou he had begun the work of an apostle appointed to preach the word and build churches. The Baptist church of Trou today holds him reverently in memory as its founder and first lay minister.

Dutr ville Lamour, in exile, could recall many occasions when he had stoned his brother On siphore, while the latter was conducting religious services. He had not hesitated to hurl missiles through the unshuttered windows of the little Baptist chapel which On siphore and the group of believers he had gathered about him occupied in the exercise of the religion of their choice. While the Haitian Constitution makes provision for the great principle of religious toleration, political and ecclesiastical ambitions in this land of many French priests have often met at the crossroads. The pride of Dutr ville Lamour as Roman Catholic and as politician was deeply outraged in view of the departure of his brother from the traditional paths. In anger he fought against On siphore, the evangelist, considering him unpatriotic as well as heretical. All that he had been taught by the *d d s* (Creole term applied to those who instruct candidates for the first communion), and the priests told him that an impassable gulf was opening between himself and his brother.

During the quiet and seclusion of his exile in Santo Domingo, away from the influence of the *p res* and helped by the reading of the New Testament and religious tracts his brother had sent him, Dutr ville Lamour experienced a change in his thinking concerning spiritual things. Superstitions that had enslaved him began to lose their hold upon him. At this critical juncture a white woman made a missionary journey of fifty-five miles on horseback from the mountains above Trou in Haiti to speak to him about Jesus. Prior to her visit she had written him letters which in their rich gospel content supplemented those from On siphore.

Miss Jemima Straight, whose mission school at St. Suzanne in the mountains above Trou will be remembered for its usefulness, often visited the Baptist congregation at Trou. She heard the story of Dutr ville Lamour's exile from the lips of his brother, the lay pastor. She learned of the correspondence that had been carried on between the two men, and her interest in the case as a missionary mounted until she decided to carry a message of good cheer across the Dominican border to the political exile. Her explanation for coming was simple.

"I have come to see you, Mr. Lamour," she said, "because I wish to help you find your way to a true conversion. I know that you are suffering and in need of the consolation of my Saviour."

Miss Straight remained two days at the Balrard home and then returned to her school in the Haitian mountains. Her coming contributed much to Lamour's subsequent peace of mind, spiritual transformation and joy.

At the very outset Lamour longed to share his gospel



COLPORTER-MISSIONARY OF THE TROU CHURCH

possessions with others. He had made the discovery of Christ's companionship. In time he led a fellow exile named Leonard into the Way of Life. Together they carried on a study of the Scriptures. Their investigations brought them both to the point where they earnestly desired baptism. Accordingly Lamour wrote to Pastor Menard of St. Rapha l, pioneer among Baptist missionaries in the northern part of Haiti, requesting him to come to Santo Domingo to perform this ministry. Pastor Menard replied that it would give him great happiness to comply, but in doing so it would be necessary to bring with him the members of the Baptist church at St. Rapha l in order to receive him in an orderly way into church fellowship after baptism. Thereupon Leonard set out on foot to find a Baptist church in Santo Domingo. At Puerto-Plata, a hundred miles from his place of exile, Leonard was baptized by a white English missionary. Later he went to Monte-Cristi to live and there met this same English pastor who made monthly trips to that point. Leonard wrote to Lamour, giving the date of the missionary's next visit. To reach the town Lamour walked thirty miles, only to learn that the roads from Puerto-Plata were in such condition

as to prevent the coming of the missionary. Keenly disappointed, Lamour returned to his place of exile.

The period of Lamour's exile in Santo Domingo was five years. During this time he lived at the Balrard home, where he cultivated a little garden to help pass away the time. His relatives in Trou were able at all times to send him money and supplies through the Balrards. When Hippolite gained control of the northern districts of Haiti, Lamour, as one of the chieftain's friends, was able to return to Trou. He took with him Delille Balrard, a young member of the family that had befriended him. This child he placed in school at Trou, and later adopted him as his own son.

Lamour returned to Trou a changed man, desiring peace with all men. Hoping that he might avoid making political enemies, he refused the chieftainship of Trou, his home town. The mighty Hippolite, now provisional

curacy and neatness, all done in perfect French. He has been a supporter of Christian education and for many years gave free of charge the use of one of his houses for a missionary school. Recently he offered this house to the American Baptist Home Mission Society for mission purposes. It was the privilege of the writer to visit this venerable man in his home in Trou. The house is now quite devoid of furnishings as it had been pillaged many times during Haitian revolutions. From the lips of the aged ex-Senator was heard the story of his life. No time did he speak bitterly of his personal losses nor of the misfortunes of his native land. In gratitude he referred to the upbuilding of an evangelical church in Trou and expressed the hope that the number of Haitian patriots who thought and acted unselfishly and constructively for Haiti would in time increase to such a degree as to make unnecessary an American protectorate or another revolution.

"There was a time," said Lamour, "when I thought that politics alone could save Haiti. I was mistaken. Only the gospel of Christ and a change of heart can save Haiti."

The former Senator had been a stalwart physically. Even in the feebleness incident to old age he bears himself with dignity and restraint. Powerful emotions swayed his soul the day of our visit while he voiced his desires for Haiti. A strong man and one whose powers had been taxed in a variety of ways amid conditions primitive and beyond description, Dutréville Lamour has come through the rack to enjoy during his declining years the deep affection of his Christian brethren and the



RUINS OF THE FIRST BAPTIST CHAPEL IN TROU

president of Haiti and absolute ruler in northern Haiti, had offered Lamour the position of authority as chieftain, and insisted that he should at least show his loyalty by becoming a member of the committee of public safety in his commune. Lamour was too influential among his countrymen to be overlooked by one seeking control of the Haitian government; yet he begged Hippolite to leave him alone. Long years of political upheaval had decreed that one who did not openly share the opinion of the government was an enemy of the government. A refusal on the part of Lamour to serve on this committee would have been interpreted by the insurgent chief as a betrayal of friendship, and the returned exile would have been treated as an arch political enemy.

The stirring events in connection with the revolution then in progress caused a postponement of Lamour's baptism until the year 1892. During President Hippolite's administration he served as delegate in the Haitian Assembly, and then as Senator. The photograph of Lamour, taken at Port-au-Prince when Senator, was loaned the writer by the venerable Onésime Lamour, son of Onésiphore Lamour, founder of the Baptist church of Trou-du-nord. Onésime also has suffered exile many times, but has survived the numerous revolutions to serve his Lord in many ways in Trou.

Dutr ville Lamour has passed his eightieth year. Too feeble now to attend religious services he keeps up an active connection with his beloved church by serving it as treasurer. His annual reports are models of ac-



THE BAPTIST CHURCH IN TROU, HAITI

esteem of those who have differed with him in religion and politics.

The memory of Dutréville Lamour of Trou-du-nord, Haiti, as he was seen one day bidding farewell to his visitors while the golden sunlight flooded his barren room, will not fade. With rare courtesy he suppressed his feelings as he repeated Simeon's song of praise and resignation:

"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

* * * *

Editor's note: This is the first of a series of sketches relating to the development of Baptist churches in Haiti. The second instalment, which will appear in the March issue, is entitled "Jemima Straight."

Ongole Boy Scouts at Kottapatam

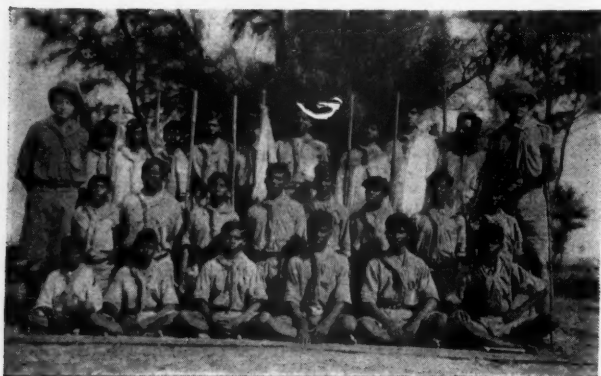
A CHARMING SKETCH OF AN EVENTFUL OCCASION IN BOY LIFE

BY REV. THEODORE V. WITTER OF ONGOLE



UNRISE of Monday, the 29th of September, saw twenty of the Christian High School boys on the march for Kottapatam by the sea. They looked quite natty in brand new Scout uniforms paid for or to be paid for out of their own earnings and tailored entirely by the tailoring department of the High School. Arriving at the camp-site about 9 o'clock they found Scout Master Hudson and Assistant Scout Master Christenson already on the scene. Scout Master Hudson is none other than our good friend, Rev. C. H. Hudson of the American Advent Mission, Guindy, Madras. He was certainly most generous to give so freely and gladly of his time and energy and to bring needed equipment, as badges, scarfs, etc., so that the Boy Scout Movement might be encouraged in Ongole.

Immediately on their arrival the boys were divided into four patrols of five boys each. By a stroke of the magician's wand the boys were metamorphosed into birds. The four patrols became respectively The Owls, The Crows, The Coppersmiths and The Woodpeckers, all four patrols comprising the Rattlesnake Troop. Birds are not of the snake genus, it is true, but the name so well symbolized the crawling about of novices among the foundations of the mysteries of the Boy Scout Movement, and the rattle, a tin can containing a few small stones, made such a convenient and inexpensive rallying-call for the patrols, that this name was chosen for the troop. From then on to the end of camp the calls of Owls, Crows, Coppersmiths and Woodpeckers resounded among the Casurinas with increasing vigor and frequency as the spirit of the camp heightened, and as occasions called for the respective patrols to express their glee over excelling other patrols in some test or game.



ONGOLE HIGH SCHOOL BOYS IN CAMP

Birds must have nests, so immediately following organization into patrols, each patrol proceeded to erect the tent which was to serve as a nest for the period of the camp. The nest of the Scout Master and his assistants was on an elevation commanding a view of the whole camp and the Indian Ocean breaking with rhyth-

mic undertone, night and day, on the perfect sand beach about fifty yards to the east. The nests of the patrols were nestled under friendly shadowing Casurinas on points of vantage completely encircling the miniature parade ground where flew the Union Jack by day and where blazed the friendly Council fire by night. Nests erected, the birds had to hustle about for food. Then a much needed rest, followed by their first dip in the cool healing waters of the sea, and evening fell.

At the Council Fire that first night, after the usual games and merriment, the boys were helped to understand more clearly what the Scout's honor involved, as Assistant Scout Master Christenson talked on that first point in the Ten-fold Scout Law. Herewith a rhyme that sums up for the Boy Scout the essence and end of his decalog.

"Trusty, loyal, and helpful,
Brotherly, courteous, kind,
Obedient, smiling, and thrifty,
Pure in body and mind."

The daily program of the Camp was as follows:

- 6 A. M. Rouse (with the tin-can rattle); giving out of supplies.
- 7:30. Tent Inspection, Saluting the Flag, Morning Prayers.
- 7:30-10:30. Instruction by the Scout Master; supplies.
- 11:30. Bathing in Ocean.
- 12:30. Breakfast.
- 12:30-2:30. Compulsory rest, during which time notebooks must be written up and the daily sketch drawn.
- 2:30-4:30. Instruction by Scout Master; supplies.
- 5-6. Scout Games and Bathing in Ocean.
- 7:00. Dinner.
- 7:30-8:30. Council fire.
- 9:30. Lights Out.

The instruction given included the meaning of the Scout Promise and Scout Law, the composition of the Union Jack, the Scout Salutes, the six knots which one must know how to tie to pass the Tenderfoot tests, the various uses of the Scout stave, personal and camp hygiene, the uses of the compass, tracking signs, first aid, and the resuscitation of the apparently drowned. All the boys who qualified as tenderfeet had to pass practical tests on these points. The examinations were competitive between the four patrols, so that each member of each patrol felt spurred on not to "let down" his patrol but to help it win in the competitive tests. Each morning the troop flag, on which appears the birds representing the various patrols and the emblem of the Boy Scouts, was awarded at Flag salute to the patrol that excelled on the previous day in promptness, orderliness and care of their nest, in the tests, and in general good conduct and scouting spirit. The competitive spirit between the patrols grew in keenness as the camp progressed and there was a striking development of esprit de corps in certain patrols.

The games were of a competitive nature as well. With few exceptions they were constructive in character, calculated to develop the intelligence, memory, and reflective powers of the boys.

The daily sea baths were a joy and tonic to us all. It was remarked by one of the Assistant Scout Masters how the complexions of the boys improved noticeably under the camp regimen and the sea baths.

Undoubtedly the best feature of our camp life was the nightly Council Fire. There the patrols gathered around the fire. Gradually, under the spell of the friendly flames, came the rollicking songs and yells. The interesting program furnished by the Program Committee and lastly the earnest heart to heart talks on the Scout Law by the camp leaders, the minds and spirits of all became fused into one and we tasted the meaning of the great Brotherhood of Scouts. After the talk, a prayer, a few moments of silent prayer by all, and the Scouts' 'Good Night—

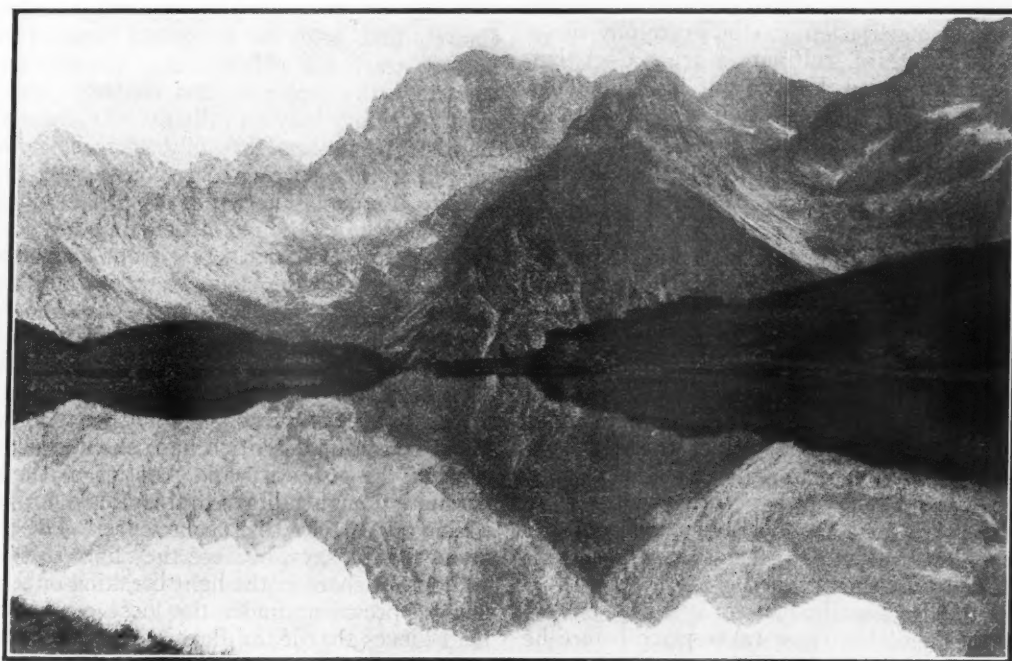
"Good night, may the great Father of us all,
Hold us in His keeping,
And guard us all the night, till break of day,
Good night."

One of the Council Fire nights was given up to a questionnaire. The boys were asked to bring questions bearing on Boy Scout activities, etc., written on slips of paper. They expected the Scout Master would answer these questions, but to their surprise they found that the slips were being handed to them so that each boy had to answer one or more questions as best he could. It is difficult for us Americans to understand how boys can ask typical questions such as the following. It indicates, however, the need for scout training. "Why go into the wilderness to have camp instead of having it close to Ongole?" "Why necessary to have Boy Scouts' Camp?" "Why is Camp-fire necessary?" "Why we have to go to camp and get wet and undergo all these

hardships?" (Note—Two afternoons and nights we had heavy showers so that two of the nests were thoroughly drenched and the occupants had to seek shelter elsewhere.) The answer to this last question is worth attention: "So that Scouts might have occasion to smile." (Our Scout Master had tried to impress upon the boys that a Boy Scout must cultivate the habit of smiling and whistling under all difficulties.)

So passed the days all too quickly. Time and space lack to tell of the many interesting and amusing incidents of camp life.

Everything headed up naturally and inevitably to the great event, our investiture as Tenderfeet in the great Brotherhood of Boy Scouts, on the last night of camp. We were honored by the presence of some of the Ongole and Nellore lady missionaries, chaperoned by Mrs. G. H. Brock of Kanigiri. After the usual songs and yells, including the favorite one, "A-ke-la," the simple but most impressive ceremony of the investiture took place. We shall never forget it and the vows we took upon ourselves that night. After the investiture, Scout Raghaviah, teacher in the High School, expressed our common debt of thanks and appreciation to Scout Master Hudson for his services, in characteristic Indian fashion. He told how sorry he was that out in this wilderness it had been impossible to buy a present or even to get a wreath of flowers to present to the Scout Master. Then he dwelt on the fact that while our Scout Master had taught with authority, as a past master of his subject, he had joined in the play activities as though he were a boy with the rest. After the closing prayer and the Scouts' Good Night we three leaders went about the circle giving each boy the Scout's grip: always given with the left hand as that is nearest the heart. Their earnest "Thank yous," the heart hand-clasps, the bright high look on their faces, made us sure that the five days had been well spent.



A PICTURESQUE MOUNTAIN SCENE IN NORTH INDIA



THE EDITOR'S POINT OF VIEW



THREE IMPORTANT ISSUES

A writer in the *Times* says that the curtain of 1925 rises on a world stage alive with far-reaching issues, and names as three questions which stand out above all others, the economic rehabilitation of Europe, the reduction of armaments, and the readjustment of the relations between the white man's world and Asia and Africa. The truth of the statement is plain. It is not so plain on the surface that the cause of missions is involved in each of the three issues. The economic rehabilitation of Europe is necessary to world prosperity, and our own country cannot escape sharing in either prosperity or financial depression in the other countries. No more can missionary giving be independent of the general financial conditions. The reduction of armaments would mean the lowering of heavy taxation and the consequent improvement of living conditions in all lands, and this again would affect missionary resources. Then the readjustment of race relations is at present one of the acute needs, involving immediately the mission work in the Far and Near East and at home. In the effort to outlaw war and make aggressive warfare an international crime all our Christian forces are deeply concerned. Here we touch foreign missions, because the fact that so-called Christian nations could engage in the great war has been a difficult thing for the missionaries to explain to the people of non-Christian lands. Even more difficult is it to reconcile with Christian principles and professions the racial prejudices which obtain among Christian peoples, and the discriminations and injustices practised by their governments. We are certainly called upon this year, if we are sincere in our desire to forward world evangelization, to study carefully these issues, especially the third, cultivate a truly Christian spirit of racial brotherhood, and do our individual utmost to create a public opinion on all these questions that shall accord with the principles of Jesus Christ taught by our missionaries.

IMPROVING THE QUALITY

Under the new immigration law, now in force since July, 1924, we have in the first six months received half as many immigrants as under the old law, and with the quantity cut in half the quality is twice as good, according to Commissioner Curran of Ellis Island. While last year through quota and "leaks" 706,895 were admitted, or double the number that should have come in under the old law, it is estimated that under the new law, known as the Johnson-Reed act or the "2 per cent quota law," slightly over 300,000 will have been admitted by the end of the year. The Commissioner, who has the good of the country at heart as well as that of the immigrants, is satisfied that the new law is a great improvement. One of the excellent features of it is that the examination of the immigrant now takes place before he leaves his native land, where before it took place at the landing stations in this country. This meant conges-

tion, hardship, expense to all concerned. Now the responsibility falls on our consuls. The better quality results in part from the fact that the bulk of the newcomers are from northern Europe, but in part also from the stopping of the undesirables before they got fairly started. They must pass the literacy test, besides presenting a certificate of good character and health, and then must come within the quota for the month. The new law has not yet stopped the leaks, and Secretary Davis says he believes a thousand a day are being smuggled in, but the government is endeavoring to check the smugglers and deport the unlawful entrants.

WHAT MAKES A NATION GREAT

The birthday of Lincoln reminds us that it is character and not wealth that makes a nation great, and that great character commonly develops in humble homes of faith and prayer. We like to think of Lincoln in the little Baptist log meeting house at Pigeon Creek. Tradition says that from the pioneer preachers the boy got his first notions of speaking, and often imitated them. Cabin life seems a far cry from our sophisticated ways, but let us not forget that out of it came good health, fear of God and kindness to neighbor, simple faith and the homely virtues. These are what our nation needs today, whencesoever they come.

THE DIVINE DISPOSAL

How often "God maketh the wrath of man to praise Him." The Soviet Government in Russia has done everything in its power to crush religion, close and destroy the churches, persecute and slay the leaders of the Church that held the faith and hope of the peasant masses, teach the children that there is no God, and encourage the people to cast contempt and contumely upon all things holy and divine. At the same time the Baptists have been steadily increasing in numbers, according to a special correspondent of the *Christian Science Monitor*. The writer has been among the towns and villages, and found little groups of local Baptists everywhere. He says they do not keep ikons in their homes, reject all the elaborate ceremonies and ritual of the Russian Orthodox Church, gather on Sunday in plain meeting houses, where they pray, read the Bible, and listen to religious talks by informal leaders. Their code of morals is strict and their discipline rigid. A leader told the correspondent that people now join them freely because persecution has ceased, and with the decline of the authority and prestige of the old Church the more thoughtful turn to this simple faith and service, which appeals to their conscience. The Baptists are liked, too, he says, because they hold to the family life and do not share in the light breaking of the family ties now so prevalent under the loose régime of irreligion. He believes that if the Baptist ranks continue to swell, evangelical faith may play a more significant part in the religious life of Russia than would have seemed possible

before the revolution. The atheism and brutal assaults upon Christianity by the officials have already brought a reaction, and the ultimate outcome is sure. God has been defied by man before.

THE WAYS OF PEACE

That was a noble and helpful as well as characteristic act of Secretary Hughes in cutting diplomatic red tape and cabling welcome to the new Japanese Ambassador in advance of his sailing. This had the utmost approval of the President, and the graceful courtesy was thoroughly appreciated by the high officials and press of Japan. Of course the militarists both in this country and Japan who have been doing their best to stir up strife and ill will and open hostility did not like it, but our naval jingoes have had to take some plain talk from President Coolidge concerning their propaganda, and so far as our Government is concerned every assurance of friendship and good will has been given, and the responses from Japan have been promotive of world peace. We must not suppose that this means quick forgetfulness of the slight put upon a friendly nation, but it all helps, and as Christians it is our duty to sustain our missionaries when they say that the true sentiment of our Christian people is not to be read in the manner and method of the immigration enactment by Congress, but in the strong and clear statement made by the Federal Council at Atlanta in the name of the great number of the Churches of Christ in America represented by it.

WASHINGTON AND LINCOLN ON PROFANITY

From Irving's *Life of Washington* we quote the following as a part of an order issued by George Washington to his troops:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice hitherto little known in our American Army, is growing into fashion. He hopes that the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can little hope of the blessing of heaven on our army if we insult it by our impiety and folly. Added to this, it is a vice so mean and low without any temptation that every man of sense and character detests and despises it.

"(Signed) *George Washington.*"

During the Civil War the men of a certain regiment were complained of to President Lincoln for their persistent use of profane language. On visiting the camp the President said: "Boys, the boys; yes, our boys: I have one far removed from temptation, in Paradise. My other two I would rather see die today than grow up profane men."

These are timely words. One of the grave evils the war inflicted upon the world was the spread of profanity. This country did not escape, and the disease has become epidemic. It has polluted our literature and our homes, as well as circles where once an oath would have been a signal for exclusion. Even the pulpit has not been altogether free from certain forms of it. A lowering of the moral tone and a lessening of self-respect and deterioration of manners are an inevitable accompaniment of this vice. We do well to call to general attention the order of the great leader Washington, and the strong personal word of the great leader Lincoln. We can at least use our personal influence by a scrupulous example.

A British-American Contrast

From England comes the report that the Baptist Missionary Society is asking the churches of Great Britain to increase their annual gifts to foreign missions by £50,000. At current rates of exchange this would mean a yearly increase of about \$230,000. In making this appeal to the churches the Society frankly says that this would be "a great thing and the only way to accomplish it will be to attempt something bigger. The bigger thing is to come into vital touch with Christ's purpose for the world. We must love our Lord Jesus more. Knowledge of the work, pity for the people, are all desirable but they do not lead us far enough. They are efficient but not sufficient. It is more love we need, more love to Jesus and the way to awaken it is to realize more fully the stupendous thing He did for us when He died for our sins; to understand more adequately the longing of His heart that all the world should be won. Then we must get more people to love our Lord. Then together we must tell all the world of His love. No aspect of missionary work is to be neglected; we must visit, we must heal, we must teach, we must organize, we must translate the Scriptures, but before all and beyond all, we must lead the people to Jesus. Let us do these three things and there will be no difficulty in securing the increase in income. That is big but these are bigger."

This appeal to British Baptists is in decided contrast to the situation that confronts us here in the United States. All the Missionary Boards and Societies in the Northern Baptist Convention have recently received an official communication from the Finance Committee requesting them to submit budgets of expenditures for the fiscal year beginning May 1, 1925, on the basis of a ten per cent, a twenty per cent, and also a thirty per cent reduction, in order to determine in advance what would be involved if such cuts had to be made. This request is made in the light of the existing financial situation, for the treasury report for December 31st showed total receipts less than seventy per cent of receipts for the corresponding period of the previous year. The Finance Committee is composed of able men of sound judgment who are obviously following a conservative policy. Although reductions on such a scale would constitute a missionary calamity, the various Boards will acquiesce in furnishing the information and in pointing out where the work would need to be curtailed or entirely abandoned if such reductions were ordered by the Convention.

Thus we have a noteworthy contrast. In England the missionary cause is challenging the churches to an advance; in the United States the missionary cause is thinking in terms of possible curtailment. Which will tend to promote denominational morale? Which will give more encouragement to the missionaries? Which will more likely help the world in its need of finding Christ's way out of its present difficulties? Which will be more in harmony with our Lord's purpose for the world and will more speedily advance His Kingdom?

But there is another phase of this British-American contrast that needs to be mentioned. Consider economic conditions in the two countries. England is still in the throes of economic upheaval and depression; there is much unemployment and the people are heavily burdened with taxation; prosperity is still beyond the horizon. Here in the United States conditions are vastly

different. Taxes have been reduced; more than half the gold in the world is here; money is so plentiful that it can be borrowed from the banks at less than four per cent; farmers are receiving higher prices for grain; there is little unemployment; and according to bankers, merchants, and leaders of industry we are on the threshold of the greatest period of prosperity that America has ever known. And yet we face the prospect of reducing our missionary effort for the world.

English Baptists have set us an inspiring example. Instead of withdrawing and shutting doors behind us we ought to enter new doors of missionary opportunity that are opening. Instead of thinking in terms of retrenchment we should plan in terms of advance. Instead of reducing our missionary offerings we should enlarge them, and thus serve notice on the Convention that our missionary work should not only continue on its present basis but make positive advance. Three months still remain before the fiscal year closes. Heroic giving is necessary to meet the expenditures of the year. This is a big thing but "the bigger thing is to come into vital touch with Christ's purpose for the world. We must love our Lord Jesus more. We must get more people to love our Lord. Then together we must tell all the world of His love. Let us do these three things and there will be no difficulty in securing the increase in income."

NOTE AND COMMENT

¶ The art of putting things is a great advantage to a presiding officer. A good illustration of it was given by Dr. Cadman at Atlanta, when in the chair as president of the Federal Council. At one session when there was a good deal of talk going on, he said suavely, "May I suggest to those of you who wish to carry on private conversation that you retire to the vestibule, where the proceedings of the convention will not disturb you." The laughter and applause finished the conversation.

¶ We are always interested in tracing the providential links in the human chain. In two articles in this issue these links appear in remarkable light. One is the interlinking of the life of Dr. S. F. Smith in the saving of the Ongole Mission through his "Lone Star" poem—the story told by Mrs. Clough. The other is the extraordinary biography of the Haitian Baptist and leader brought back from Haiti by Coe Hayne. In both stories the divine direction is unmistakable. It is a living God with whom we have to do, and His wonders will never cease.

¶ We are indebted to the Fleming H. Revell Company, through our friend Mr. S. E. Briggs, for a New Year greeting. Every year this firm brings out something rare in the way of a remembrance. This year it is an essay of charm by Dr. Charles E. Jefferson entitled "New Men and New Years." It is enough to say that it is characteristic, and that it will give a new slant to the year ahead to those who read it. The "private circulation" limitation is the only thing we don't like about it, for Dr. Jefferson is nothing if not quotable.

¶ According to the Methodist Year Book for 1925 the net gain in membership last year was 51,450, which gives the Methodist Church (not including the Methodist Church South) an actual membership of 4,711,994, counting prepara-

tory and full members only, and not affiliated, non-resident members or adherents. The increase in membership was 76,437. Of the net increase 27,628 were in foreign areas and 23,822 in the United States.

¶ The Mexican Baptist Mission, Denver, Colorado, has sent \$100 to Dr. F. B. Palmer, Secretary of the Colorado Convention, as its contribution to the united missionary work of the Northern Baptist Convention. Dr. Palmer says that this gift is the best in proportion to its membership of any charge in Colorado. This is a splendid testimony to the sacrifice and zeal of our Mexican fellow Baptists.

¶ The *Book of Remembrance* for 1925 is a handbook of prayer and missionary information that should make a wide appeal. It is gotten up in most attractive style, and follows in general the comprehensive plan adopted last year. The names of all the workers and executive officers of all our national societies and boards, state conventions and standard city mission societies are grouped according to their work. There are reading suggestions and birthday lists, and a scripture text for each day. It is good to know that the Book is being used by an increasing number of people.

¶ Benjamin Jowett was famous for sententious sentences, among them this, which is worth remembering: "No one of us is infallible—not even the youngest."

¶ A statement by Sir Valentine Chirol, formerly Foreign Editor of *The London Times*, may well be given the thoughtful consideration of all interested in finding the solution of the great problem of race relationships. At an address at the Institute of Politics in Williamstown, Mass., Mr. Chirol, widely known for his intimate knowledge of Oriental affairs, said, "Unless the West soon finds the way to peace with the Orient, the Orient may all too soon find the way to war with the West."

¶ Will the mother of the little child that sat intently reading *MISSIONS*, on the cover of our December issue, be good enough to send us the name of the charming reader? Many requests have come, and unfortunately the photograph was mislaid by the engraver, and the name had not been copied from it, if indeed it was there. We have rarely had a more enchanting cover.

¶ A year ago we were told by readers interested in our Puzzle Page that the puzzles were too easy, and Miss Bertha Bennett, who originates them, was requested to remedy that. We judge that she has done so, and now we expect to hear from various quarters that they were too difficult. The number of contestants, however, shows that they have not lost interest. The Question Box, too, has maintained its popularity, while the questions have, we imagine, not been altogether ready of answer. They have made the magazine read closely, that is certain, and many write of the advantage that has come from such careful perusal of the pages.

¶ We congratulate *The Baptist* on its assiduous and earnest efforts to impress upon our people the value of a denominational paper which brings weekly into the home the plans and affairs and life of the denomination, together with much besides that is useful and interesting. We congratulate the paper still more on having secured the services of Rev. G. Clifford Cress as its field editor and general promoter. Mr. Cress was one of our ablest and most successful state secretaries and promoters of the New World Movement, and brings to the present position experience and acquaintance and a talent for making friends for his cause and himself. He

should shine not only as a subscription stimulator and field news-gatherer, but as a writer of marked quality. A cordial welcome to him as he enters religious journalism.

¶ The work in the literature department of the Board of Missionary Cooperation that was formerly under the direction of Rev. Stacy R. Warburton has been placed in charge of Mr. H. R. Bowler, who remains however as the assistant treasurer and recording secretary of the Administrative Committee.

¶ Rev. Coe Hayne has returned from his trip to Haiti with a rich find of historical treasure and human interest stories, with which our readers will have chance to become acquainted. What most of us do not know of Haiti and Santo Domingo would fill many more volumes, however, than the facts and incidents he has gathered, so that he will have plenty of room to dispel ignorance and create interest.

¶ According to the *Record of Christian Work*, "Statistics show that 5% of all church members do not exist, 10% of them cannot be found, 25% never go to church, 50% never contribute a cent to the Kingdom of God, 75% never go to a mid-week religious service, 90% do not have family altars in their homes, and 95% never attempt to win a new recruit to Christ."

¶ The Reformed Church in the United States has as the motto of its missionary societies, "The Church a Missionary Society and every Christian a Live Member." This is well stated and to the point.

¶ A recent issue of *The Missionary Herald* published by the American Board, shows in graphic form a ten year record of Congregationalism. Church membership increased from 750,193 to 861,168, a gain of 14.8%; church property increased in value from \$81,071,772 to \$132,388,237, a gain of 63.3%; ministers' salaries were raised from \$4,702,805 to \$7,200,698, a gain of 53.11%; local church expenses increased from \$10,174,335 to \$18,261,691, a gain of 79.4%; while gifts for benevolent and missionary purposes rose from \$1,245,998 to \$3,115,267, a gain of 150%.

¶ The *Outlook of Missions*, published by the Reformed Church, each month lists in an honor roll the names of missionary societies in local churches 100 per cent of whose members are subscribers to the magazine. We wonder how many Baptist churches would qualify in such an honor roll if MISSIONS were to publish a similar list.

¶ A correspondent writes that "in our study class using the book *Ming Kwong* we are told that Tsae A-ko was Robert Morrison's first Chinese Christian convert, and baptized by him; while in *My Life in China and America* Yung Wing says that Leang A-fah was Morrison's first convert . . . Who is right?" As others may have been confused by the contradictory statements, the facts are that Tsae A-ko was Morrison's first convert. He was baptized July 16, 1814 (see Broomhall's *Life of Robert Morrison*, p. 83), and the first fruits of Protestant Missions in China. Leang A-fah was the first convert won by Morrison's colleague, Milne, and was baptized November 3, 1816. Yung Wing got the names confused in memory.

¶ We advise intending missionaries to add a fair skill in stenography to their other preparations for service. It is interesting to note in the life of Robert Morrison by Broomhall that when as boy he was converted and joined his father's church (High Bridge Presbyterian in Newcastle) he became a member of a Praying Society which met every Monday

evening in his father's workshop (last and boot-tree maker), "set himself seriously to study, and mastered a system of shorthand," also beginning a diary continued with one brief break till he sailed for China. That system of shorthand came into most useful service in his missionary labors.

¶ Two important books just received are *Contributions of Science to Religion*, edited and in part written by Dean Shailer Mathews (Appleton's), and *The Road to World Peace*, by Oscar Newfang (Putnam's). The former marshals strongly the facts which prove that true science buttresses true religion; the latter offers a way out of the world's war labyrinth by the road of a Federation of Nations. We shall review both more fully.

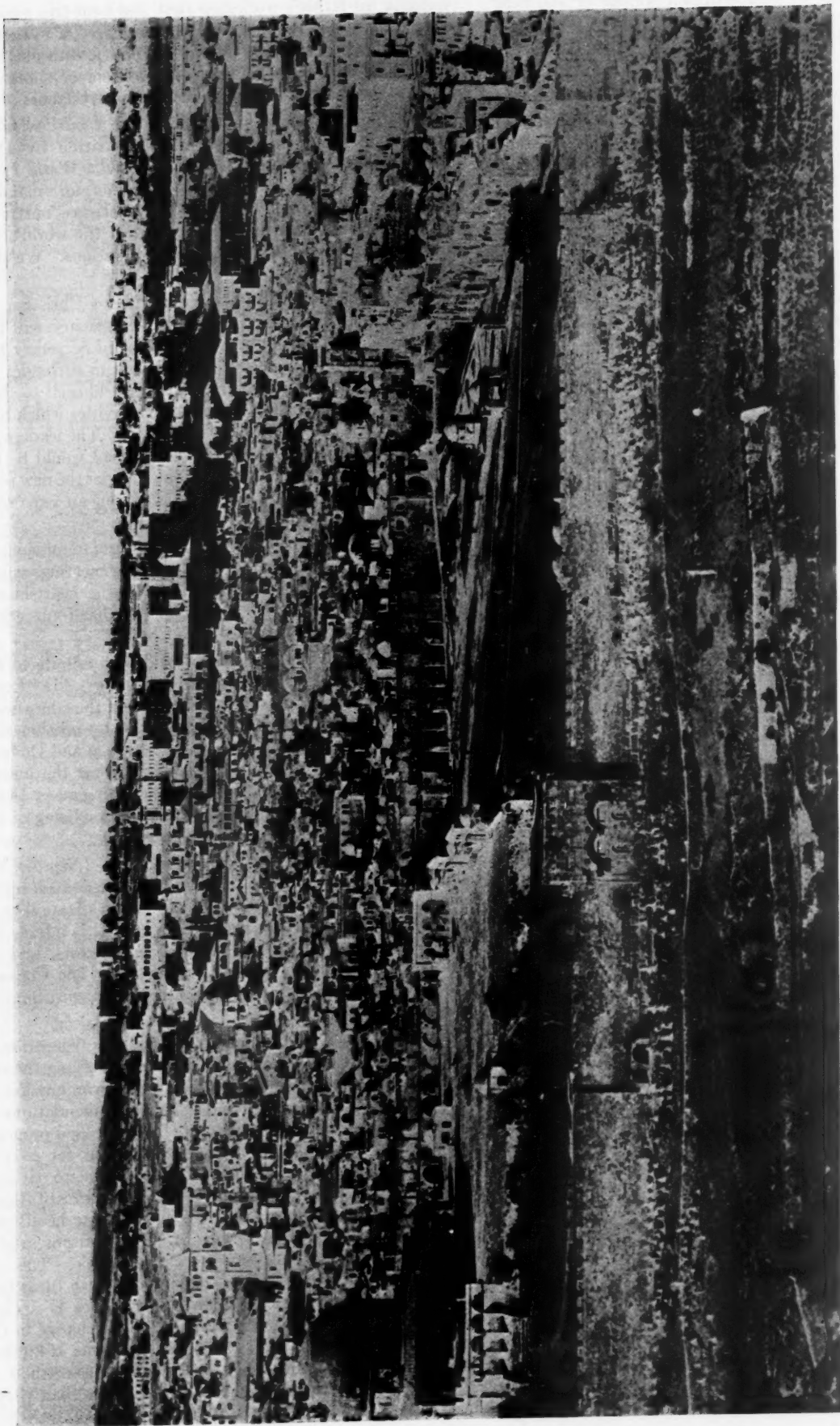
¶ The National Council of the Young Men's Christian Association which was organized at Buffalo was so insistent that Dr. John R. Mott should become its General Secretary that he was compelled to reconsider his purpose to surrender the great work he has so long carried, and give himself to those missionary and student and other world activities which have long urged their claims upon his whole time. The leaders felt that a reorganization without him at its head would be like the play of Hamlet with Hamlet left out. Under the new plans the foreign mission work will go forward on an expanding scale, such as the conditions demand.

¶ Dr. Herbert J. White, in presenting the veteran missionary, Dr. M. C. Mason, to the Board at its recent meeting, said in his customary felicitous manner, "This is the heart-hunter who fifty years ago went out among the head-hunters of Assam in order to win them to Jesus Christ."

¶ Lord Reading, Viceroy of India, paid high tribute to the work of the Christian missionaries when he said: "Every administrator in India must acknowledge that the educational system of India was created and developed by missionaries; that many of the reform movements in society and Government were brought about by missionaries; that the human contacts of one race and color, which are creating a new India, were the direct result of the preaching and practising of the brotherhood of many by the missionaries."

¶ The National Baptist Convention, Inc. (Negro), has dedicated its new publishing house in Nashville, which represents an outlay of half a million, and compares favorably, it is said, with the finest buildings in the city. It is interesting to know that the architects, building contractors, and all workmen from start to finish were Negroes. The Convention has already built up a large business, covering its Sunday school and other wants.

¶ The legislature of Maryland, on petition of a delegation of colored citizens, has passed a resolution authorizing the appointment by the governor of an interracial commission to study conditions in the state and make recommendations to the governor and legislature in 1927. The proposed program covers a survey of the educational institutions for colored people, the provision for and treatment of Negro citizens in the institutions for defectives, also the penal institutions, the improvement of farm life, bringing the state health department activities to the service of Negro citizens, and a study of the courts as they affect colored people. This development of a state interracial commission which turns to a voluntary organization for guidance and advice is a clear indication, says Dr. George E. Haynes, of the change in the public attitude generally toward all the problems of interracial relationships. Amicable cooperation as a method of adjustment will certainly get us forward faster than prejudiced hostility and aloofness.



O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!—Matt. 13:37.

This view of modern Jerusalem from the East shows the city from the Valley of Jehoshaphat. The Golden Gate is in the center of the wall of hewn stone, built about 1540 by Sultan Solyman. The Place of the Temple (site of Solomon's and Herod's Temple), with the Mosque of Omar, is on the left. The Garden of Gethsemane is in front of the Golden Gate, the traditional scene of the triumphal entry of Jesus. Many parts of the inner city remain very much as they were in the time of our Lord.

Strongholds of Heathenism Receiving the Gospel

BY PROFESSOR C. E. VAN HORN OF JUDSON COLLEGE, RANGOON



LEADERS of MISSIONS will be interested to learn of the experiences of one of our Judson College Gospel Teams. Five of us from the College, together with Thra Po Gyaw of Cushing High School and three workers chosen by him, made a four days' trip during the fourth week in October to three heathen jungle villages in the Bassein District. Dr. C. A. Nichols and Rev. C. L. Conrad of Bassein invited us and placed themselves, the Mission launch and the Bassein Sgaw Karen Band at our disposal. We selected certain of their workers to augment our band. We also had during the first day of the trip the pleasure and inspiration of the presence of Dr. and Mrs. A. W. Rider from America, Rev. M. I. Marshall of the Karen Theological Seminary at Insein, and of Miss Helen Tufts and Miss Clara B. Tingley of Bassein. Due to the urgency of other duties these visitors had to leave for Bassein at the close of our first service in the first village. As a result of the Evangelistic Campaign put on by the Band in the three villages 107 took a public stand for Jesus Christ. The campaign put on by these students and teachers from Judson College and Cushing High School was financed by the Evangelistic Committee of the Burma Baptist Missionary Conference.

The villages to which we went are strongholds of heathenism in the Bassein Karen Fields. Two were Pwo Karen villages and one a Sgaw Karen village. This last Dr. Nichols calls "the Verdun" of the Bassein Sgaw Karen Mission. We found them indeed strongholds of gross ignorance and heathenism, but we also found them places of the manifestation of the wonderful power of God. These three villages became for us indeed holy ground.

For nearly a week before the campaign the eight members of the Band met daily for Bible study and prayer, and they were wonderful services of communion with God. Our first prayer meeting was made the opportunity for discussing general plans. That God was with us as we planned the campaign was evident to every member present. The first service in each village presented the theme of sin and its consequences. The second service was devoted to the great theme of salvation. Details as to speakers and special topics were arranged as far as possible. In our second prayer meeting we studied I Cor. 3:5-11, emphasizing especially verse 9. In our third prayer meeting we studied the subject, "Give ye them to eat," Lu. 9:10-17. These are sufficient to illustrate how we tried to prepare ourselves for the great task God was placing before us. In fact so important did we feel these prayer meetings to be that in spite of every hindrance we held one before every service during the campaign.

Tuesday morning we started from Bassein in Dr. Nichols' launch with barge attached alongside for extra accommodation. The first village visited was a Pwo Karen village called Thamangyaung. Soon after arriving at the village our Evangelistic Band together with Dr. Rider, Dr. Nichols, Mr. Conrad and Mr. Marshall went to call on the headman of the village. Dr. Rider

through an interpreter gave him and his household our greetings. The headman's cordial reception of us was all that could be desired. This was due in large measure to the tact and sympathy of Dr. Rider. The headman's willingness to receive us was a victory of importance, for hitherto the village has been heartily unanimous in its opposition to Christianity. An instance of providential preparation appeared almost at once on our arrival. As I was walking about the village just after arrival I met a Karen Government officer, a Christian man. He said he had heard of our coming and had come to assist us in any way possible. It was he who conducted us to the headman's house and introduced us. He also offered to act as interpreter for Dr. Rider. After conferring with the members of the band I invited him to speak at our evening meeting. He gladly consented and gave us a splendid message.

As soon as we were ready to hold our first service the Bassein Sgaw Karen Band gave a concert. About 300 people gathered together. Our speakers then preached on sin and its consequences, the three speakers averaging about 10 minutes each. Then Dr. Rider through an interpreter gave the invitation. God richly blessed his words and as he plead with the people 17 responded testifying that they knew they were sinners and wanted to be told of Jesus Christ. Our hearts took courage and were filled with thankfulness to God. At the close of the service it was time for our five guests to leave for Rangoon. Though regretting to see them go we rejoiced that we had the privilege of their help and inspiration through the first service of the campaign.

We had held our first service in the open, but opposition developed in the village and it was found necessary to hold our evening service under the protection of a private dwelling. We chose a large house and about 125 came together. The theme of the service was Jesus Christ our Saviour. It was at this service that our Christian Government official gave us his clear and convincing message. When the invitation was given 27 came out boldly for Jesus Christ. Among them was included every member of the family in whose house the service was held. Thus did God answer our prayers for Thamangyaung.

In the early morning while the stars were still shining, we boarded our launch and started for the second village, a Sgaw Karen village named Campana, the "Verdun" of the Bassein Sgaw Karen field. It has resisted every effort for over 40 years.

Campane is situated away to the northwest of Bassein up in the foothills of the Arakan Yomas. The village resents the visits of outsiders, even of Sgaw Karens from outside. After landing we had to wade through about a mile of inundated rice fields to reach the village. As we passed through it all houses were closed up tight, not a soul was visible until we came to the home of one man whose friendship Dr. Nichols had gained not long ago through being permitted to help him in a time of great bereavement. When it came time to hold a service Dr. Nichols' band gave a concert. As they began to play people began to peer out around the corners of

their houses to listen. Little by little they began to draw nearer. Finally there were four fairly large groups of about 25 each gathered under and about four nearby houses, one of which was the house of the host in the



THE CENTENNIAL MEMORIAL TOWER ON THE CAMPUS OF JUDSON COLLEGE. A GIFT OF DR. J. ACKERMAN COLES

village. Four speakers of our evangelistic band held before them Jesus Christ our one and only Saviour from sin. After this two of our workers went quietly from

group to group urging decision. The remainder of us spent the time in fervent prayer. Those two workers found 15 whose hearts God had opened. For we had held a prayer meeting before the service in which we prayed (1) that God would bring to our meeting those whom He had prepared, and (2) that He would give to our speakers the required messages. Again God had wonderfully blessed our efforts.

After the service we could hardly realize that it was the same village. The people urged us to stay and hold further services. Dr. Nichols was deeply moved as he said, "At last the citadel is opening its gates!" But we could stay no longer. And our very going was another occasion for an expansion of their change of attitude. About 40 men and women followed us back to our launch across that mile of wet rice land to see us off, a thing these villages had never done before in all the 40 years Dr. Nichols has known them.

The trip down the river in the evening will ever live in my memory. The quiet beauty of the river as night came was like a benediction. I am sure we all experienced more vividly than ever before the peace of God that passeth understanding. Every little way we would see those wonderfully sweet-scented trees beloved of fireflies. Everyone was a mass of living, throbbing fire. Such an evening coming as it did at the close of such a day I shall never forget.

The next morning we arrived at our third village, a Pwo Karen village named Yedwington. Many years ago there used to be a church in this village. But it died out long ago. Thus far our Pwo Karen missionaries have found it impossible to rebuild any interest in Christianity in the village. Dr. L. W. Cronkhite and Mr. Conrad have worked long and earnestly to awaken this village from its heathenism, but thus far without signs of visible success. Knowing this our Evangelistic Band prayed deeply and earnestly from the beginning for this exceedingly wicked village. We held two services here and as a result 48 made a public stand for Jesus Christ. We came away filled with wondering humility and thankfulness that our feeble efforts had been so richly blessed.

This is our record since June 10: Ten campaigns conducted in 12 villages and schools; 321 souls brought to Jesus Christ; 45 different members of student body or staff of Judson College engaged in these 10 campaigns.

Judson College, Rangoon.



Along the Trail of Adoniram Judson

BY ARTHUR W. RIDER



IN a certain town in England the explanation given for its higher moral tone than that of surrounding towns is, "A man named John Wesley lived here many years ago." So the explanation of many of the changes which are causing a new Burma to rise out of the old is, "A man named Judson came here more than a hundred years ago. He brought the miracle seed and planted it in Burma's fruitful soil."

In Rangoon where he landed a great Mission Press now prints the Bible which Judson translated into the

Burmese. Hundreds of Christian schools of all grades are now found throughout Burma, and these have headed up in Judson College, the only Christian institution of full college grade among the 13,000,000 people of Burma. In the land where Judson labored seven years for his first convert, there are now 80,000 members of our Baptist churches, and over 5,000 new converts were baptized last year. Of the 900 churches, about 700 are entirely self-supporting. I met three members of a leading family of Baptists composed of seven brothers, all efficient Christian workers. They told me with pride and joy that their mother had been baptized by Judson.

Are not these living institutions and "living stones" worthy way-marks to show where a great Christian once walked in paths of sacrifice and service?

I crossed the trail of one of his paths of sacrifice when I went from Mandalay to Oung-pen-le, the scene of his imprisonment. Here had been the prison stockade to which he was driven on the long journey under the cruel sun. Here are displayed the stocks such as confined the feet, the yoke for neck and hand, the pole to lift the feet at night, so only the shoulders would rest on the floor. But here also on this very spot, which had been wet with Judson's tears and blood, is a Christian chapel for services on Sunday and for school during the week. I have grown accustomed to expect such results to blossom like flowers along the paths where disciples of our Lord walk in sacrifice. Hymns of Christian faith floated out from the school in session there. Then the villagers gathered about and they came in and we held a Christian service on that historic spot.

Before I came I learned that this school faced the necessity of being closed because of lack of funds, even though it was so well thought of that the headman of the village sent his children to it. To meet this need I applied a sum placed in my hands by a man in America, who was named after Judson, with instructions to use it in some way to carry on the work. So the workers were cheered to learn that timely aid had come and that on the spot where the groans of the prisoners had been heard, the songs of faith should still ascend.

The Annual Burma Baptist Convention was held this year in Bassein, where were gathered some 2,500 delegates. The meetings were held in the new Ko-tha-byu Memorial Hall, a handsome reinforced concrete building. Here with uplifting song and earnest deliberation they conducted for three days their Convention business. One of the high points was when the Burmese section decided to take over and meet the whole expense of one of the stations which was under necessity of being closed for lack of mission funds. The Convention closed with a great concert given by several of our schools in Bassein with their bands and orchestras and their boy scout and girl guide drills. All of this thrilled us for we remembered we were in one of a group of Sgaw Karen buildings built without a dollar from America. These people had been raised by the gospel from so low a level that

when Judson first saw the Karens in the market place, he asked the proud Burmans who these people were. They answered, "They are not people, they are Karen cattle." So Judson helped to discover these people and asked that some missionaries be given to them, and thus I crossed the Judson trail again.

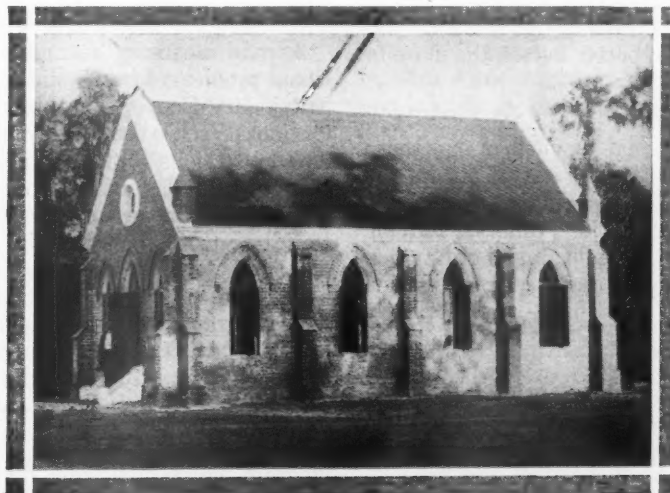
After the Convention we went into the jungle with our veteran missionary, Dr. C. A. Nichols, accompanied by the students' brass band and the evangelistic team. That trip afforded some inspiring opportunities to see young converts begin to testify before unbelieving crowds, to see headmen of villages listen while we called on them to tell of our purpose in calling at their village and then went into further presentation of our message before their families and friends who had followed us into their houses.

What a privilege it was to study the faces of a crowd as they hear for the first time the gospel message. Sin they recognized as they heard of its power to enslave and they nodded to show they know that. But no nod of recognition betokened any acquaintance with a power which can free from sin. As the meeting progressed and they heard several testify of freedom from the power which once enslaved them, they became interested and lifted their hands expressing desire to know more of this way out from sin. Thank God for a recognition of need and an awakened desire. In two days over one hundred individuals expressed this desire.

Judson died at sea and his body rests in the ocean, but "the Burmese Bible and Burman converts are his Memorial." Wherever here in Burma they start a Christian school, wherever in the great city they build a College which bears his name, wherever into jungle village they come with a message of freedom from sin, there the soul which poured itself out in prayer in imprisonment, or toiled to place the Bible in the language of the people, still "goes marching on." The trail of Judson, as I have crossed it in Burma, is marked by devotion, sacrifice, patient labor, faith rising above discouragements. Why should it not be so?

A gospel begun by infinite sacrifice cannot be carried on without sacrifice, and Judson but followed the trail of the Christ who went before. Today, "who follows in their train?"

Rangoon, Burma.



THE MEMORIAL CHAPEL AT OUNG-PEN-LE

In the Field of Missionary Cooperation

SEVEN days of April, culminating on Easter Sunday, will be observed by Northern Baptists as Self-Denial Week. The Board of Missionary Cooperation urges pastors, church officers, and the whole rank and file of our denomination to unite in an earnest effort to give this period preceding the greatest of Christian festivals the character that is really indicated by the words self-denial. In its highest meaning that expression does not denote walking for a week to save carfare, or resignedly cutting down the allowance of some favored dainty. Denial does not primarily mean deprivation, or doing without, which is a negative form of virtue in some circumstances, at least. It means a refusal to acknowledge. That is precisely what we believe Christ wants His followers to do—to refuse to acknowledge the validity of claims set up by a self that constantly places its own worldly cravings before the demands of the spirit.

If in the days preceding Easter Sunday every Northern Baptist will summon self to the bar of conscience and then decide whether he has done his full duty as a church member to maintain the forces that are striving to win the world for Christ, then the purpose for which the week has been designated will be realized. What we are willing to give and do for the Christian cause is more important than what we are willing occasionally to do without.

☆☆☆

The cheering response evoked by the field activities holds out good hopes for the future, but does not minimize the gravity of the immediate situation faced by the Northern Baptist organizations. The plain fact is that while a certain reaction was to be expected after the strenuous period that terminated last April, the neglect of the denomination's financial needs has been more general than was anticipated. The crisis has a double character because the low point of missionary receipts, which have been markedly below the record for the corresponding period last year, coincides with the high point of opportunity in every part of the world. Every effort is being made to put the case fully and fairly before the denomination. If Northern Baptists want our work to advance and not retreat they will give sober and earnest attention to the financial status of our missions and effect a radical change for the better before the close of the fiscal year.

☆☆☆

Cooperating with the National Council of Northern Baptist Laymen, the Board of Missionary Cooperation is helping to make a success of the notable series of laymen's dinners that was started in January. Giving effect to the purposes of the National Council of Laymen is a practical method of strengthening the denomination throughout its structure and one that fits in perfectly with the general enlistment idea of the every-member plan.

The National Council would like to bring into action every Northern Baptist layman—not on lines laid down by the Council, but as participants in the various forms of Christian work which the local churches and the missionary societies have already instituted. The local

church is recognized as the vital unit of organization, and the creation of a militant body of laymen who shall "hold up the hands of their pastors" is one of the principal objectives declared in the Council's statement of purpose.

The plan is of such obvious importance and merit that after a period of steady, quiet work in which the National Council's aims were approved and encouraged wherever they were made known, it was decided to give the movement a stronger impetus by bringing it prominently before the Baptists in many of the principal centers of the country. Accordingly these dinners were planned and for weeks in advance of the first event the Board of Missionary Cooperation lent its assistance in making the necessary arrangements, which included the appearance in various cities, as after-dinner speakers, of denominational leaders. Chairman Witty has taken an active personal interest in the undertaking and, with Dr. Huntley, the veteran missionary, formed one of the teams drafted to address audiences of Baptist men.

☆☆☆

It is believed that as a result of this campaign the importance of the task undertaken by the National Council of Northern Baptist Laymen will be more generally recognized, and that the male membership of the churches will to a considerable extent be influenced to become more active. While the Council has no program of its own and gets no provision of financial support in the budget, it is ready with practical plans for enlisting the men of the denomination in every phase of Baptist work. During the winter, under the direction of its chairman, William Travers Jerome, Jr., the Council prepared and published a pamphlet devoted to program suggestions for men's classes and laymen's groups generally. Several of the national societies contributed material to this pamphlet and the result is a concise, practical outline of means whereby men may be of service in a variety of ways—in lay evangelism, in building men's Bible classes, in stimulating interest in missions, in community service and so on. The Board of Missionary Cooperation contributed a section devoted to stewardship and church efficiency.

☆☆☆

As one means of attracting attention to denominational problems in their widest application, the Board of Missionary Cooperation has developed plans for World Outlook Week—the week immediately following Easter. The mysterious Baptist signals which have appeared in churches throughout the country, the cryptic "4-13-15-17-25," were meant to mystify at first and later keenly to interest the membership in respect to the events arranged for that particular work. Not only will the observance of the days selected for special World Outlook programs be nation-wide, but the programs themselves will be of absorbing interest. As the posters in the churches have it, "Watch the signals."

☆☆☆

Do not fail to mark the significance of that "Stair" diagram which you will find on the next page. The strain is too great all around.

Which Stair Do You Choose?

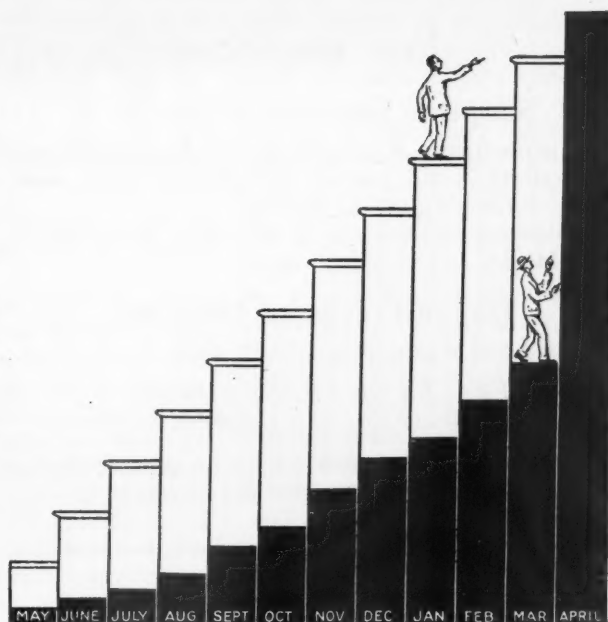
The upper, white steps represent the ideal method of paying in the money required annually for denominational purposes—twelve equal, monthly payments.

The lower, black outline represents the kind of steps we made for ourselves last year. That is, these black steps show the actual stages of our progress through the fiscal year 1923-24 toward the total sum raised—not, mind you, toward the budget goal fixed at the beginning of the year, for we fell short of that mark.

Observe the height of the step from March to the end of April. Remember that the strain of making that last joint-wracking, upward heave, the wearying spurt that brings in half a year's revenue in a single month, is the direct cause of the languid start made in the new year following. As usual, irregularity begets more irregularity.

Remember likewise that the white spaces above the black steps represent the relative amounts on which the denomination had to pay INTEREST CHARGES because receipts fell below the budget schedule.

Think what it means to needlessly pay out \$100,000 a year for interest, as Northern Baptist organizations did last year. How much work would this support?



THIS SHOWS HOW NOT TO DO IT



The Beggar Named Ah-foh

BY A. F. UFFORD

AT the recent meeting of the Hangchow-Shaohsing District Association an interesting testimony was given by Ah-foh, a member of the Siaoshan Baptist Church. Ah-foh began by saying that he wished to testify to what God had done for him. In his youth he had been a beggar, going from house to house with his bowl and staff and having a list of 50 families whom he visited regularly. Not only was he a beggar, but an opium fiend as well. Every day he had to have his regular amount of opium. One of his favorite schemes was to terrorize the women of a household into giving him more money than the two cash ordinarily given to a beggar. Whenever he found that the men were all away from home his trick was to demand two dollars. If this was refused he demanded one dollar. If this was also refused he would slash his forehead with a knife which he carried for the purpose and fall on the floor with the blood flowing from the wound. The sight of blood would so frighten the women that they would send for the "beggar king," who, upon his arrival, would advise that the matter be settled for fifty cents.

Although Ah-foh found Christ in the year following the Boxer troubles the road from the beggar's bowl to his present faith has been a long and hard one. Wine and opium were his two besetting sins. Slowly the conquest has been made until today he is physically, as well as spiritually, a new man in Christ Jesus.

Five and a half days in each week Ah-foh may be

found in his little shop on Siaoshan's main street. Odd bits of iron, old rings and nails, various knick-knacks that have been thrown away by more prosperous people, form his stock in trade. Sometimes the day's sales net only a few coppers, at other times a few ten cent pieces. Be the turnover much or little, it is all accepted as the gracious gift of a loving Father.

On Saturday afternoon Ah-foh is not in his usual place. That half day is consecrated to the Lord. Ah-foh is making the rounds of the Christians and inquirers, with here a word of comfort, there a word of exhortation. In heat of summer and the cold of winter this simple-hearted witness goes on his way, not wise after the flesh, not mighty in the sight of men, but possessed of that nobility of character which defies the world. On Sunday he is one of the first to reach the church and the last to leave. Quiet and unostentatious he has already led six people to Christ.

In the Siaoshan pulpit stands a man who has had the best education that our mission schools could give. In the pew sits the redeemed beggar whose only Testament is an ancient copy of the Ningpo romanized. Diverse in Christian experience and training as have been the lives of these two men there is one note in common. Although thought forms differ and language varies, their message is identical. Each speaks of Christ who came into the world "to seek and to save that which was lost."

Shaohsing, China.

For the Stimulation of the Spiritual Life

Scripture Verses for February

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants . . . but I have called you friends (John 15:14, 15).

Whatsoever ye shall ask in my name, that will I do (John 14:13).

Day of Prayer for Missions

Friday, February 27, 1925

PRAYER OF THANKSGIVING

(The leader reading the sentences of thanksgiving, and all joining in the responses.)

For Thy loving kindness which has been over us during all the days of the year since we met together,

We thank Thee, O Lord.

For peace and prosperity in our land; for abundant harvests; for freedom to worship God,

We thank Thee, O Lord.

For the progress of the Gospel in America and throughout the earth; for the new spirit of brotherhood that is coming into the hearts of more and more of God's people, with the realization that the same Father has made of one blood all nations to dwell on the face of the earth,

We thank Thee, O Lord.

For the fellowship of all Christians through faith in one Lord and Saviour, Jesus Christ; for the privilege of this day of prayer together,

We thank Thee, O Lord, in the name of Jesus Christ. Amen.

HYMN OF BROTHERHOOD

How shall Thy kingdom come?

Not by the beat of drum

Where armies dwell;

Not chimes by angels rung

Nor songs by seraphs sung;

But words in human tongue

Thy love must tell.

When both the strong and weak

Among Thy peoples seek

The common good,

Then friends shall clasp the hands

Of friends in other lands,

And bind in love the bands

Of brotherhood.

Then shall the nations dwell

In love that shall compel

A common trust.

Then shall Thy purpose clear

Shine through each fleeting year,

And foolish sword and spear

Fall into dust.

Behold the Child whose birth

Gives promise to the earth

That strife shall cease!

What though our fears assail?

Love shall o'er hate prevail

And all the nations hail

The Prince of Peace!

—Laura Scherer Copenhagen.

OBJECTS OF PRAYER

Let all women who long for the coming of the Kingdom of Christ in the hearts of the people of earth meet together in their several communities to make intercession and to give thanks on Friday, February 27, 1925.

PRAY—That God's people may seek "in the unity of the Spirit" the setting up of His Kingdom on earth, striving to see eye-to-eye in establishing the basic principles of Christ's program.

PRAY—That Christian people may stand together for obedience to law in this land, and in the preservation of those great principles of equality and justice for which our fathers struggled and suffered, that they might found a free country.

PRAY—That the effort to secure world peace may be honored by all Christian nations and that America may assume her full share of responsibility in promoting world cooperation and good will.

PRAYER FOR WORLD PEACE

Leader—O Lord, since first the blood of Abel cried to Thee from the ground that drank it, this earth of Thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to Thee in revolt against it, and we know that our righteous anger is answered by Thy holy wrath.

All (in unison)—Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace. Teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O Thou strong Father of all nations, draw all Thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and Thy sun may shed its light, rejoicing, on a holy brotherhood of peoples.—Walter Rauschenbusch.

PRAYER'S PROMISES

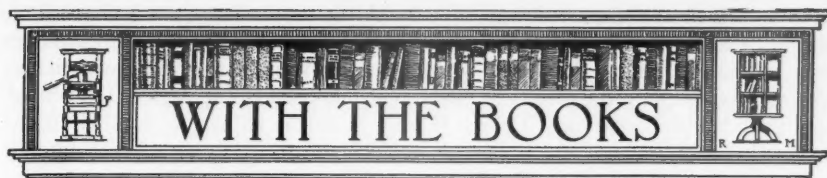
"Prayer is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together and flows in at full tide."—Tennyson.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—LUKE 11:9.

"I am so busy now that if I did not spend two or three hours each day in prayer, I could not get through the day."—Martin Luther.

Before they call, I will answer, and while they are yet speaking, I will hear.—ISAIAH 65:24.

(The selections on this page are from the Program, "Even As Thou Wilt," issued by the Federation of Woman's Boards of Foreign Missions of North America and Council of Women for Home Missions. Further notice of the Day of Prayer is given on another page.—Ed.)



"Never Man So Spake"

STUDIES IN THE TEACHINGS OF JESUS BY
HOWARD B. GROSE

The writer of this review claims absolute jurisdiction over this column. He will not permit any intrusion of the editorial blue pencil. Like the oldtime donation party at the parsonage, he assumes full charge and responsibility. Only in this way can he hope to inform the readers of MISSIONS of the merit of a book written by its distinguished editor.

We have known Dr. Grose hitherto as the presiding genius over the best of missionary periodicals, also as a writer of valuable textbooks for missionary education. He is now disclosed as a scholarly student of the Gospels and expositor of their riches. He has given to his volume the significant title, *Never Man So Spake*. Its scope is indicated by the sub-title, *Studies in the Teachings of Jesus*.

The outline of the book is admirable in its simplicity and comprehensiveness. Part I discusses The Teacher and His School. There are three chapters—The School, The Teacher, The Teaching. Part II discusses The Teaching of Jesus. We find here nine chapters dealing with God, Jesus Himself, The Holy Spirit, Character, Sin, Salvation, Prayer, Life Here, Life Hereafter. The twelve chapters are well adapted to use by classes. They are a quarry whence many a sermon can be built. And the general reader will find them both informative and interesting.

In an epilogue, Dr. Grose admits us into his confidence as he tells us how the studies came to be written and what they signify in his life. "They were begun a quarter of a century ago, when for the first I learned after some years in the ministry, what it was to go to the Gospels with the great subjects of life and death and destiny about which I was to preach, and find out what Jesus had to teach about them. Putting aside all preconceived ideas and the theories which had been accumulated from human sources, and striving to come with open mind and responsive heart to the Great Teacher for knowledge and light, I gained from him a new and transforming thought of God, a new estimate of the worth of the individual soul in His sight

and purpose, a new conception of the joy and peace of the life which is 'hid with Christ in God.'"

The method of the author is largely expository. He goes to the four Gospels themselves, as they stand, and reverently turns the pages. One finds in the chapters of this book historical explanations, theological interpretations, ethical applications, but these are subordinate to the appeal to the words of Jesus Himself. The author's wide acquaintance with poetic literature enables him to draw upon its riches and thus to embellish and enforce his message. Occasional references to other writers throughout the book, and a bibliographical appendix, are important aids to those who desire to read further upon the teachings of our Lord.

It is too great a task to discuss the ideas of this instructive volume in a paragraph, even though a dewdrop may mirror the sky. God receives through Jesus practically a new name—Our Father. Jesus Himself is the great miracle to whom remarkable deeds are normal. The Holy Spirit is God living in men. Character is the growth of the divine life in us. Sin is an unbrotherly and unfilial spirit. Salvation is a new way of life through faith and obedience, with Christ himself as the Way. Prayer is communion with God and alone makes God real to us. Life here in Christ is "eternal life," a present possession. And life hereafter is deathless fellowship and service. For elaboration of these ideas in a spirit scholarly and devotional, one must turn to the book itself.—*Richard M. Vaughan*, Professor of Theology in the Newton Theological Institution. (George H. Doran Co.; \$1.75.)

Book Chat

A Short History of Our Religion, by D. C. Somervell, is an attempt to give in a single volume of 346 pages the history of our religion from Moses to the present day. Following a single line of development the author deals with the Hebrew religion (Part I); the foundation of Christianity and its growth to the end of the fourth century (Part II); the Western Church from Augustine to the Reformation (Part III); and the development of religious life and thought from Elizabeth's day to our own (Part IV). He

confines himself to England, and this makes the chapter on Missions of little value. The volume contains much that will be helpful to one who wishes to gain a continuous and comprehensive view of the two greatest religious movements in human history. (Macmillan Co.; \$1.75.)

Home Letters from China, by Gordon Poteat, tell in frank and delightful way how an enthusiastic and gifted young missionary—son of Dr. E. M. Poteat, who now is teaching in Shanghai College with great joy—found and began his life work in the Heart of China. The kind of story that makes missions throb with life and touches the heartstrings. (George H. Doran Co.; \$1.50.)

Now I Know, a Primer of Faith, by Rev. John Archibald McCallum, is the author's attempt to transcribe from experience what he has wrought out for himself in religion so that he can say he knows what he affirms. He takes up all the cardinal points of the Christian faith and deals with them from this angle. The result is in large degree suggestive. The title is not altogether to one's taste, but the volume is well worth reading, and the reader will not doubt the author's sincerity. (Macmillan Co.; \$1.50.)

The Ethics of Capitalism, by Judson G. Rosebush, is a discussion of the industrial situation that should be read by citizens generally and young men especially. Mr. Rosebush is a successful manager of important manufacturing and business interests, an active member of the church, deeply interested in the Y. M. C. A. and a member of its International Committee; withal a fair-minded and genuine American. He presents the case impartially and in the straightforward manner that carries weight. Preachers need such a balanced view to counteract current socialistic propaganda. (Association Press; \$1.50.)

The Present Day Message of George Fox, by George Edwin Horr, presents in fitting form the monogram which the President of Newton Theological Institution read at the Philadelphia Friends' George Fox Tercentenary, held October 18, 1924. Here in fourteen pages we have a scholarly and sympathetic estimate of "one of the masters and guides of the inner life"; one that cannot fail to inspire its readers as well as give them a true idea of a nobly consistent and influential life. Dr. Horr believes and makes it evident that in our era of overweening trust in organism, in mechanism, in creedal formulations, "the message of George Fox becomes of vital significance to all our churches."

New Lanterns in Old China, by Theodora M. Inglis, should be included in the sidelight books by mission study classes that are engaged in the study of China. These charming stories are concerned with the medical missionary work, and are chiefly connected with the An Ting Hospital, over which the author's husband, Dr. Inglis, presided, and in which she was a helpful and sympathetic companion. Broken health called him back to America too soon. An accomplished writer, Mrs. Inglis gathered the material for these tales, which make vivid phases of the life in China. Admirable for readings in missionary circle meetings. (Fleming H. Revell Co.; \$1.25.)

The Two of Us in Africa, by Dicie M. Rittenhouse, is one of the story books based on facts which wise parents will give to their little girls, while the little boys will also not lack interest. The illustrations by Griselda Marshall McClure match the text in interest, and the text keeps the attention from start to finish. Two little girls, Pearl, the twelve-year-old daughter of an American missionary, and Frances, little daughter of a native African chief, adopted by a Mission family and living with them on a station in East Africa, here tell their own stories, with a result that appeals to the juvenile mind not only but to the grown-ups as well. This is an effective way to become acquainted with manners, customs, superstitions and missionary activities on the Dark Continent. Such stories implant missionary interest in the child mind, to bear fruit in later years. (Fleming H. Revell Co.; \$1.50.)

The Christ of the Logia, by Prof. A. T. Robertson, is one of the most suggestive of the many volumes poured forth by this fertile author. It comprises essays contributed to various reviews, with others specially written for this book. It deals with "the greatest question of all the ages, 'What think ye of Christ?'" That question is still the touchstone of all high thinking and right living." The author holds that after all attacks and attempts to explain Him away, Jesus remains and stands forth in clearer light than ever before. "In these essays," he says, "the facts of modern research are faced with candor. The weapons of scholarship once used against Christ are turned against His foe. The Light of the world is still Jesus of Nazareth." The oldest document about Christ known to modern scholarship, the so-called *Logia of Jesus*, pictures the same Jesus seen in the rest of the New Testament. The purpose is to show this, and all the Gospels are brought into review. The writing is vig-

orous and fearless, and provides the minister with an arsenal of weapons in defense of the evangelical doctrines; while it acquaints him with the results of modern research and discussion. (George H. Doran Co.; \$2.)

Christianity at the Cross Roads, by President E. Y. Mullins, puts in book form the articles which have appeared in the religious press. The author deals in his well known eloquent style with The Modern Spirit, Fundamental Issues, The Rights of Religion, Reducing Christianity: modern science, breakdown of the religion of science, dehumanizing religion, Reducing Christianity: modern philosophy, historical criticism, comparative religion, The Irreducible Christ in Christian experience, in the historic Jesus, in the larger spiritual life of the world, and in Christian history. These matters are discussed at length, and the evangelical position is fully and ably stated. (George H. Doran Co.; \$1.75.)

Quiet Talks About the Healing Christ, by S. D. Gordon, is a strange mixture, less commendable than his previous series of Quiet Talks. It rouses distrust at once when an author, who is positive he knows the truth about everything, says of the Christian ministry: "The outstanding characteristic of preaching today is the bewitching, bewildering mixture and blend of half-truths, positive non-truths, and utter absence of the really few essential truths. The whole is covered with a more or less highly polished veneering of either religious talk or Christian verbiage." This caricature of modern preaching might be applied with far more truth to the book under review. And the author makes it worse by asserting that his caricature "is true of all communions, and in all parts of Christendom, and into the mission lands, with fine exceptions." Such an assertion requires omniscience. His theory of healing is original, a "bewildering blend" of truth and conjecture, but whether likely to do more harm than good to susceptible minds is a question. (Fleming H. Revell Co.; \$1.25.)

Christ's Militant Kingdom, by Dr. L. R. Scarborough, pictures the Kingdom of Christ as a conquering power before which evil must disappear. His vision is that of "God's big coming brotherhood of all men." He has crystallized his quarter-century of experience in this volume. (George H. Doran Co.; \$1.60.)

Yesterdays, memories gleaned from bygone years, by Lucy Seaman Bainbridge, puts in more permanent form the pleasant fireside stories told to her grandchildren, as a link to keep them in touch

with the past. These stories have interest for others besides the grandchildren, for the writer of them had experiences, reaching back to the days of Lincoln and on through extensive foreign travel, affording material of general interest, used by one skilled in the art of telling. Missions always had a warm place in her affections and a serviceable part in her life. (Fleming H. Revell Co.; \$1.25.)

Dramatized Missionary Stories, by Mary M. Russell, gives twelve short missionary plays suitable for young people's societies, for Guilds and Sunday schools. Many of the plays are incidents from the lives of great missionaries. All are true to life and teach a valuable lesson. (George H. Doran Co.; \$1.00.)

New Books Received

Holy Places and Precious Promises, by L. R. Scarborough (Doran; \$1.60).

The Old Testament, A New Translation, by James Moffatt (Doran; \$2.50).

Roman Christianity in Latin America, by W. E. Browning (Revell; \$1).

"There They Crucified Him," by J. A. Hutton (Doran; \$1.75).

The Way to the Best, by M. H. Krumbine (Doran; \$1.50).

The Land of Vision, by Pauline Russell (Christopher Publishing House; \$1).

A Creed for College Men, by H. A. Moran (Macmillan; \$1.25).

Negrolana, by Dr. Frank (Christopher Publishing House; \$2.50).

Little Snow White and Other Stories in Rhyme, by F. Gregorovius (Christopher Publishing House; \$1.50).

The Lord We Love, by C. R. Erdman (Doran; \$1.50).

Trapped, by Louise H. Cowan (Christopher Publishing House; \$1.75).

Unanswerable Refutation of All Belief Contrary to the Bible, by J. S. Orr (Christopher Publishing House; \$1.75).

America's Interest in World Peace, I. Fisher (Funk & Wagnalls Co.; 60c).

Liberalizing Liberal Judaism, J. W. Wise (Macmillan; \$1.50).

The Quest of the Hidden Ivory, J. H. Westervelt (Revell; \$1.75).

The Parliament of Birds and Other Poems, Elise Emmons (Christopher Publishing House; \$1.50).

The Autobiography of Mary Jane (Christopher Publishing House; \$2).

The Modern Use of the Bible, H. E. Fosdick (Macmillan; \$1.60).

The Inner Circle, by T. H. Davies (Doran; \$2.50).

Prayers for Girls, by Elizabeth Scovill (H. Altemus Co.; Philadelphia).

The People of the Philippines, by F. C. Laubach (Doran; \$3.50).

The Imprisoned Splendor, by J. H. C. Macaulay (Doran; \$2).

Life in the Heights, by J. H. Jowett (Doran; \$1.50).

Sanctum Chat and Current Comments

AN exceedingly informing talk on present conditions in China, with their bearing on mission work, was given by Prof. Paul Monroe at the Foreign Mission Board meeting in December. Prof. Monroe had just returned from the Near East, where he had made a survey of educational affairs and needs at the instance of the new Turkish Government. He had been recalled to China to continue his work as educational adviser to the Chinese Government—a work he had carried on formerly with such ability that his presence was felt to be necessary at this time. On the way from one important post of service to the other, with only chance to look in on his family, he took time to give the Board, of which he was for years an active member, the benefit of his wide experience and unequalled facilities for learning Chinese opinion in circles of influence. He spoke with freedom and frankness in a familiar circle, and I shall not trench upon what was intended for private hearing and not publicity.

He emphasized the significance of the fact with which we are familiar, that there has been in China and Japan, and also to a large extent in India, the widespread development of a new sense of nationalism. The impulse is strong at present to get rid of the foreigner. This is due not so much to feeling or prejudice against individual foreigners as to hostility to the whole idea and fact. The foreigner represents an interference with nationality. In the past it has meant intervention, exploitation, spoliation, everything that is hateful and disastrous. It is not strange that the Chinese of the educated class, including the rapidly growing number of students trained in Europe and America, should favor the spread of public opinion which means "China for the Chinese." The missionary implications of this state of mind are easy to recognize. It seems evident that wise readjustments will have to be made, and that more and more the Chinese Christians must come into control of the work of evangelization and Christian education.

☆☆☆

This is an essential point, because if Christianity is to retain its place and increase in influence and power in China, it must be rescued from the stigma that it is a "foreign religion." That is the charge made which counts against it, and will count more strongly as the tide of nationalism rises, unless the Chinese people can be made to realize that Chris-

tianity is not foreign, but has become indigenous and Chinese in initiative and management; that the Chinese Christian Church has developed into a native institution, not dependent upon foreign aid or agencies. China has made remarkable advances in education, stimulated in part by the Rockefeller Foundation which has done so much for medical and scientific progress. The building of such great institutions as Peking University is but one instance of a new educational era, in which the people are to share instead of having all the advantages monopolized by a privileged governmental class. A literate China will naturally mean changes impossible now to foresee and bound to affect all interests, not only national but international. We have to recognize and prepare for the inevitable.

☆☆☆

Prof. Monroe confined himself to China, where he knew the feeling of the leaders of opinion. But we know that what is true of the rise of national spirit in China is true also of Japan. It began there long ago, indeed, and has recently been intensified beyond measure by the unhappy exclusion act. As for education, Japan can give us some points as to that, its common school requirements and system exceeding ours, while it does not exclude the teaching of moral obligations and social duties. Our present problem in Japan, so far as mission work is concerned, is how to overcome the anti-American and anti-foreign sentiment that makes the future uncertain. It is not a matter that can be settled by the leading officials. It reaches down into all classes of the people, and there are always enough radicals to inflame the thoughtless. It is most fortunate that we have missionary leaders in Japan who have won secure place—men like Dr. Axling, who has built his Tabernacle work and his own personality into a remarkable popular as well as official confidence and regard; while with him stand such men as Dr. Tenny, Mr. Wynd and others. Fortunate too that we have in such schools as the Mabie Memorial and the Mary Colby Girls' School at Yokohama institutions that the Japanese know and respect; while in Dr. Benninghoff in Waseda University we have another tower of strength. Personalities count tremendously in such a time of testing, when Christian character alone can conquer common resentment.

☆☆☆

Doubtless the time was not propi-

tious for the International Opium Conference at Geneva. It has been widely announced that Bishop Brent left the assembly in disgust and came home considering the Conference a failure. It is true that Bishop Brent came home, and that he was dissatisfied with the treaty prepared by the eight nations—a treaty which the American delegates described as a "disgraceful and ridiculous document." But both in press and public speech the Bishop has denied that he left in disgust or regarded the Conference as a failure. He left when it was plain that at the time there was nothing more to be done in Geneva. But the matter was by no means settled. On the way home he stopped in France and England, and things happened. "I visited the French minister," said Bishop Brent at a luncheon given him by his friends in Buffalo, "and showed him a copy of the treaty. Two days later came word that the French delegation was bidden to withhold its signature." He repeated this effective exposure of the character of the treaty, which would allow the worst evils of the opium traffic in order to satisfy commercial greed, at the British Foreign Office, and when the day for signing arrived at Geneva, both France and Great Britain said they were not in position to sign. "The upshot of it was that nobody signed and India held the document in its hand which it alone had signed." That document is not likely to get farther, and when another conference is held the Bishop and other delegates will be on hand to see that a new treaty is ready. It is recognized by those really interested in the suppression of the drug habit which is devastating Europe and America as well as the Orient, that the only way to stop the traffic is to stop the growth of the poppy and the manufacture, save for strictly medicinal uses. Much credit is due to Bishop Brent for wielding his great influence so powerfully on the side of right.

☆☆☆

I had a fine illustration the other day of the inherent kindly and helpful spirit of city dwellers. One would not naturally look for it on busy Broadway, but there it happened. I was crossing Thirty-fourth street, in a high wind, when suddenly I felt a drop and a whirr, and discovered that the little handbag of copy had come undone and the papers were flying to the four winds. But before I could fully comprehend the tragic situation, a dozen men, old and young, were pursuing the scattered leaves and bringing them to me in relays, so that in briefer time than I can tell I was in pos-

session of the last sheet, which had gone across the street. I tried to express my gratitude, but they didn't wait for that. A chance had come to do a good turn to a fellow being in a fix and they had seized it on the instant. But it gave me a glow for the day, to realize how much more of this milk of human kindness there is in folks than we are apt to give them credit for. And I think it more likely to show out in a city than in a village crowd.

☆☆☆

Day of Prayer for Missions

Friday, February 27, has been set apart as a Day of Prayer for Missions by the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions. We give the page devoted to the Stimulation of the Spiritual Life to selections from the excellent program prepared by Catharine Scherer Cronk. Other features are indicated below. These programs should be secured from the Headquarters of our Woman's Missionary Societies, 276 Fifth Avenue, New York. They are 2 cents each, or \$1.50 per 100.

The program opens with silent prayer. The Hymn of Intercession is by Whittier. The Bible Lesson and Commentary combines the Promises of God and the Testimonies of Men. Bible Reading, "A God Given Measure" (Matt. 15:21-28). Silent meditation on facts suggested by the leader. Silent prayer, the leader suggesting topics. Intercessory prayer is grouped as follows:

LET US PRAY

For the union colleges of the Orient.
For all students in America and in the world.
For foreign students in America.
For the production and publication of Christian literature for women and children in mission fields.

LET US PRAY

For the migrant groups that carry on our industries.
For the Spanish-speaking and all other foreign-speaking folk in our midst.
For the cities, the towns, and the country.
For the Negroes, the Indians, the Alaskans.

LET US PRAY

For South and Central America, Africa, the Near and Far East.
For Europe and the Islands of the Sea.
For the Jews in our land and all lands.
For all who spread the Glad Tidings.

LET US PRAY

For all church and missionary federations, schools of missions, conferences and city institutes.

For the committees which outline study courses and prepare literature.

For the missionary societies and all organizations which plan policies and carry on the work.

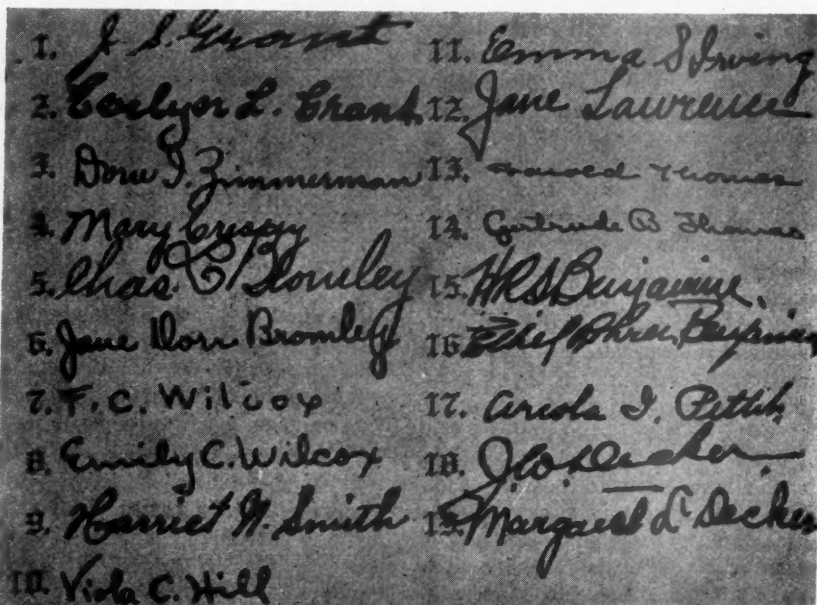
For closer cooperation between the churches in the God-given task of preaching the Gospel to the nations.

SUGGESTIONS

It is hoped that a Service of Worship and Intercession may be held by every Women's Church and Missionary Feder-

ation in America and by groups of women of various churches where there is no organized Federation. Whatever hours are best suited locally may be chosen: 10:00-12:30, 2:00-4:30, 7:30-9:30.

The Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions are the two great cooperating agencies uniting the missionary women of America. The Federation is composed of 31 organizations, with headquarters at 156 Fifth Avenue, New York.



Christmas Greetings from Ningpo, China
1924

Seated, left to right: Mrs. Bromley, Mr. Bromley, Miss Smith, J. S. Grant, Miss Zimmerman, Miss Cressey, F. C. Wilcox, Mrs. Wilcox. Standing: Miss Pettit, Mrs. Benjamin, Mr. Benjamin, Miss Irving, Mrs. Grant, Mr. Thomas, Mrs. Thomas, Miss Lawrence, Mr. Decker, Mrs. Decker, Miss Hill

A GRACIOUS GREETING WHICH "MISSIONS" GREATLY APPRECIATES

Among Other Denominations

ELABORATE PREPARATIONS are being made for the great Congress on Christian Work in South America, which is to be held in Montevideo, Uruguay, March 28-April 8, 1925. Dr. Robert E. Speer is chairman of the Committee of Arrangements. Since the subject for mission study during 1925-1926 is Latin America, this Congress will furnish an appropriate background for the study of mission work on the South American continent. Presbyterians are sending a special delegation which on the return journey will visit the work of their Foreign Board in South American countries.

☆☆☆

THE COMMISSION ON MISSIONS, appointed by Congregationalists to review their missionary organization and administration, will report to the National Council at its meeting in 1925. Four problems are under consideration. These include the question of closer coordination between or actual consolidation of the three Woman's Boards and the American Board; a possible consolidation of the two magazines, *The American Missionary* and *The Missionary Herald*, the adoption of a uniform fiscal year for all Congregational Boards; and the creation of an authoritative central Board of Promotion on behalf of all the societies. Thus Congregationalists are traversing ground over which Northern Baptists passed several years ago.

☆☆☆

THE PARTY of new missionaries, whom the Disciples of Christ sent to their new field in Tibet, reported their safe arrival after a journey of 8 days less than 8 months from Seattle to Batang. On the last stage of the journey the party stopped at the spot where Dr. Shelton had been shot. The missionaries reported, "It was a solemn moment for each of us and a moment of repledging of all to the service that he had been forced to leave."

☆☆☆

DURING THE RECENT civil war in China three hospitals of the Episcopal Church—St. Andrew's at Wusih, St. Luke's at Shanghai and the Church Hospital at Zangzok—were called to take care of thousands of wounded Chinese soldiers.

☆☆☆

THE AMERICAN BOARD has fixed 68 as the age when all foreign missionaries may withdraw from active service on the field, with the understanding that they have fulfilled their appointment for life service.

A further action provides that at age 70 all missionaries are expected to retire and enter the emeritus class. Missionaries who have thus retired, except in unusual circumstances, shall not remain on the mission field.

☆☆☆

WHAT IS SAID to be the southernmost church of any denomination in the United States is the Presbyterian Church at Key West, Fla. It has only about 60 members, but since a third of the population of the city is Cuban, this church faces a unique opportunity for home mission work in its immediate environment.

☆☆☆

A LARGE TYPE edition of the four gospels, bound separately, has been published by the New York Bible Society for use by patients in hospitals. An edition of 150,000 copies has been printed. The larger type was used because people confined in sick beds found it difficult to read the ordinary Bibles and Testaments printed in small type.

☆☆☆

IT IS SAID that Bagdad, the metropolis of Mesopotamia, has a population of about 60,000 Jews, who are a remnant from the ancient Babylonian captivity. The Reformed Church in the United States recently opened a new work in this cosmopolitan center in the Near East.

☆☆☆

A GAIN OF 27,335 is reported in the membership of the Presbyterian Church for last year, the total being 1,830,928, or the highest in its history of 137 years. A gain of 48,157 is reported in Sunday school enrolment, the total of which is 1,548,047.

☆☆☆

MR. W. R. MOODY, head of the Northfield Schools, has planned to build 20 homes of 5 or 6 rooms each, to be placed at the disposal of missionaries and their families at home on furlough, thus meeting a need which nearly all mission boards find at times very acute. A plot of 7 acres was given to the Northfield schools by Miss Spring of Philadelphia, and this property is now being laid out for this purpose.

☆☆☆

FOR THE FIRST time in its history the American Board reports total receipts, including contributions of the Woman's Boards, beyond the \$2,000,000 mark. The total for the year was \$2,056,788.94,

the largest previous total having been \$1,967,492 reported in 1921.

☆☆☆

THE EPISCOPAL BOARD reports the translation of the book of morning and evening prayer together with a selection of the Psalms in the language of the Tigara tribes of Northern Alaska. This translation will have some scientific as well as religious value in that it will help determine the origin of these strange people, who have lived for unknown generations on the shores of the Arctic Sea.

☆☆☆

THE PRESBYTERIAN BOARD expects soon to be able to enter the hitherto closed land of Afghanistan. Two medical missionaries were permitted to cross the frontier. As is so often the case, medical missions have again opened the door.

☆☆☆

THE EPISCOPAL CHURCH has decided to defer the election of a Bishop for Mexico because of concern over the status of foreigners in Mexico engaged in religious instruction. According to a report presented to the House of Bishops, under the new constitution in Mexico all foreigners are forbidden to engage in religious instruction or educational effort of any kind and are likewise forbidden to own property used for such purposes.

☆☆☆

DR. WILFRED GRENFELL, the widely-known missionary of Labrador, has been granted a year's leave of absence. He is making a tour of the world in order to study the work done by other missionaries. During the summer he visited England, and is now touring Egypt, Palestine, Asia Minor, proceeding via Bagdad to India. From there he will go to China and return to Labrador by way of the Pacific.

☆☆☆

ROMAN CATHOLICS have been informed by the Pope that 1925 is to be a Holy Year. It is expected that special efforts will be made by Catholics throughout the world to visit Rome during this year, and vast sums of money will probably be given to the Vatican treasury. It is reported that the Italian Government plans to erect 50 temporary buildings to provide accommodations for visitors.

☆☆☆

IN ITS YEAR BOOK for 1924 the Y. M. C. A. reported a total of 232,943 men and boys in Bible classes, a gain of 24,000 or 11.5% over the preceding year.



FROM THE WORLD FIELDS



DR. W. A. STANTON writes that the rest house erected on the compound of the Coles Centennial Church is being greatly appreciated by missionaries, native workers and other travelers who pass through the city. This was made possible by the gift of J. Ackerman Coles, M.D. Dr. Stanton writes that it is the hope of all that "in the quiet of this little rest house, under the shadow of the great church many a traveler may find not only refreshment but rest for his soul."

☆☆☆

THE BAPTIST church of Tampico has sent 40 boys this year to the Mexican Baptist Seminary and Boys' Preparatory School in Saltillo. This school is maintained jointly by The American Baptist Home Mission Society and the Foreign Board of the Southern Baptist Convention. It occupies rented premises, but a farm of 150 acres just outside of the city has been purchased, and a large school building will soon be constructed thereon.

☆☆☆

A SPECIAL communication from the mission in Burma to the Board of Managers called attention to the serious situation in missionary personnel on the field, occasioned through losses by death and withdrawals in recent years. Nine stations are now vacant, while seven more will soon be vacated because of furloughs. Missionaries returning from furlough will supply five stations, leaving eleven unoccupied in the immediate future. The communication to the Board closes by saying, "Past years of sacrifice place sacred obligation upon the denomination. We are counting on the churches at home to rise to meet this emergency with men and money."

☆☆☆

DR. ALONZO M. PETTY, field representative of The American Baptist Home Mission Society, has transferred his headquarters from Portland, Oregon, to Oakland, Cal. While Dr. Petty's many friends in the Northern Pacific Coast region regret his departure they still rejoice that his work will bring him frequently into that part of the country.

☆☆☆

MEXICO CITY is a great missionary center. Besides the Baptist church

there are three large Methodist churches, and a strong Presbyterian church, as well as several Presbyterian and Methodist mission boarding schools for boys and girls, a Union Seminary and a Union Publishing House. Baptists are ably represented by Dr. and Mrs. A. B. Rudd, appointees of the Home Mission Society.

☆☆☆

AT WEST CHINA Union University, 1,800 miles up the Yangtze River from Shanghai, the dormitories are full and students are being turned away, according to Dr. Joseph Taylor. He writes: "Just at present this province is quiet as far as military matters are concerned. We have learned to peg away at the work of redeeming this great but distracted country. We have our students with us and they feel safe here, so we can go on with our work in quiet confidence in our Leader. He never forsakes his followers and he never gives up the fight."

☆☆☆

PRESIDENT Robert Routledge of Cristo College, Cuba, reports applicants this year in such large numbers that he has had to tell prospective pupils to call later in the year when an effort would be made to take care of them. El Cristo has the largest enrolment of its history. Financial conditions in Cuba are good. Most of the sugar planters who have been in debt for the last three years are just beginning to see the way out of their difficulties. This year should see the end of the terrific handicap under which the Cuban planters have labored. President Routledge predicts that in another year Cristo will be greatly in need of a largely increased capacity for its boarding school.

☆☆☆

THE HOSPITAL Latino-Americano and the school conducted by the Woman's Society called Colegio Bautista Howard, both in Puebla, are the only Northern Baptist institutions in Mexico that are adequately housed. Dr. Bingham of the Hospital, however, feels that much of the fruit of his healing ministry, especially among the people who are not charity cases, is lost to the Baptists because of the dingy chapel to which they must invite their friends. For results in building up the Baptist church life the most prom-

ising factor is the class of ten young women in Colegio Bautista Howard, who are preparing for missionary service to their own people.

☆☆☆

WAYLAND ACADEMY, the Baptist middle school in Hangchow, East China, was the only school, either private, mission or government, to open on time in that city which usually has 10,000 students. Mr. Hsu is acting principal of the Academy and it is significant that he with the rest of the Chinese faculty successfully carried out plans for opening the school on time.

☆☆☆

THE BAPTIST church in Mexico City is the second church in strength and importance among Baptist churches in Mexico. Its building dates back to 1887, but an addition for Sunday school classes built three years ago has made it possible for the church still to use it, in spite of the larger membership that has come with the years. The members of this church are interested in several missions in the growing suburbs of this city of a million inhabitants. The most famous of these suburbs is La Villa de Guadalupe, the center and chief shrine of Romanism in Mexico.

☆☆☆

THE ONGOLE STATION in South India has sent four Baptist young men to the Union Theological Seminary at Ramapatnam to study for the ministry. They represent four different castes. Rev. J. M. Baker, missionary in charge of evangelistic work, writes: "The station rejoices because for the first time in its history its own educated young caste men are preparing in our seminary to preach the gospel to their own people."

☆☆☆

MISSIONARY C. L. Bromley, writing concerning the evangelistic work at Ningpo, China, reports the ordination of one of the older Chinese pastors who had been serving for more than 16 years. There are now five ordained men on this field. Last year three new churches were built at a cost of \$12,151, nearly \$5,000 having been contributed by the church members. There were 131 baptisms last year compared with 91 during the preceding year.

TEACHING ENGLISH in San Salvador has its difficulties. When the teacher asked the class, "Where are we?" her brightest boy replied, "We is on school."

☆☆☆

DURING THIS FOURTH year of the revival at Sona Bata 1,192 have been baptized, according to Rev. Thomas Moody who recently returned to his station in the Belgian Congo. This means that over 7,500 have been baptized there within the last four years.

☆☆☆

THE SIXTEENTH anniversary of the beginning of a Baptist dormitory at Waseda University was celebrated in Tokyo the middle of October. At least 1,500 people came and went from Scott Hall during that week. On Sunday Mr. Tagawa, a famous Christian political leader, gave an address on the relation of Christianity to political and constitutional freedom. He said there could be no such thing as freedom without religion. After talking with Buddhists he was convinced that Buddhism had nothing to say or do in regard to freedom, so Christians must, in the interests of the development of constitutional freedom in Japan, evangelize the country. He further declared that in Christianity itself there is no freedom apart from the life that comes from and through Jesus Christ.

☆☆☆

THE FIELD-MATCH of the farmers in Bengal-Orissa is probably the largest in the world, according to Missionary J. A. Howard. He says the match is four inches thick and six feet long, is made of straw braided like hair and the smouldering end keeps the farmer's coconut pipe supplied with fire for hours.

☆☆☆

ONE ANNUITY of the Ministers and Missionaries Benefit Board has taken out sixteen annuity gift agreements. This person is not on large salary, but as fast as savings reach a sum of \$100 or \$300 or \$500 an annuity gift agreement is secured. This method of saving relieves the donor of the responsibility for investment and possible loss, and at the same time secures a larger income than could be secured elsewhere.

☆☆☆

DR. C. A. NICHOLS of Bassein recently returned from a trip among non-Christians which he took with a group of students and teachers at Judson College and a few others. During their short visit, 109 signified their desire to learn more of the Christian gospel.

DR. C. E. TOMPKINS of Suifu, West China, reports that he is saving a larger number of patients than usual this year. Many come from the barracks, suffering from fevers of the typhoid type. In every letter he speaks of the spreading blight of the opium curse.

☆☆☆

THE FIRST GOLDEN BOUGH of the Golden Anniversary Tree was presented to Mrs. G. W. Coleman, president of the Woman's American Baptist Home Mission Society, by the Baptist Church of West Somerville, Mass. This gift of \$1,000 was pledged in celebration of the Golden Anniversary of the church.

She Made a Mistake

A woman died recently who had greatly desired that the residue of the estate should go to the Ministers and Missionaries Benefit Board for the help of aged ministers and missionaries. She made the mistake of having her will drawn up in the savings department of a bank by an employee who possessed no legal knowledge. The result is that the will is now in the courts and several thousand dollars will necessarily be spent in legal procedure before the matter is settled. Great care should be taken to have wills properly executed. Furthermore it is highly important that the full legal corporate names of the various denominational boards and societies are correctly stated. Persons making wills should have them drawn up by competent lawyers.

WITHIN NINE months 1,006 have been baptized in Rev. W. O. Valentine's field of Bacolod, the Philippines. This remarkable revival has been taking place since Mr. Valentine's return from furlough.

☆☆☆

MISSIONARY H. O. WYATT, Superintendent of the Jorhat Christian Schools in Assam, says: "The light of the world is shining in dark places and we find the people coming from the East and from the West, from the North and from the South, to sit down in the Kingdom of God. The six and one-half millions of Christians in India do not represent the full fruits of the impact of Christianity upon this land, for God is truly giving us the heathen for our heritage. Jorhat Christian Schools, representing as they do the center and peak of Christian education in this province of 7,000,000 people of many tribes and tongues, must pre-

pare not only for the work of the individual community but for foreign service as well."

☆☆☆

MISSIONARY Rudolph Crook of Yachow writes that Szechuan province, 1,800 miles from Shanghai, is under the control of several generals. Then he adds: "In a larger sense, this is true of China. It may be that for a time China must be divided. Chinese history would only repeat itself. A Chinese proverb says that when the nation has long been united it must for a time be divided, but the same proverb declares that after being divided it will as certainly be reunited. When that day comes may it have a leadership which will reflect the spirit of our Master, Jesus Christ."

☆☆☆

WHEN OFFERINGS of the church at Santurce, Porto Rico, declined so that only one-half of the regular monthly expenses were met, an "Every Member Canvass" was tried and 110 contributors pledged their support.

☆☆☆

SIX PATIENTS at Tremont Temple Hospital in South China recently decided to become Christians. Dr. Bousfield says: "We have quite a few others who act as though they really meant to live Christian lives and I do not think there are many, except perhaps some whose language is so different that they cannot understand our preaching, who do not at least get a new vision of life here which, by God's grace, they will never forget."

☆☆☆

OVER A thousand students attend the Baptist schools in Swatow. Last summer these students conducted 50 Daily Vacation Bible Schools with 171 teachers and 2,531 students, a purely voluntary service.

☆☆☆

ON NOVEMBER 11, 1924, the Ministers and Missionaries Benefit Board passed an amendment to the rules and regulations governing the Retiring Pension Fund. According to this action, upon due proof and upon approval by the Board, a member who has suffered permanent and total disability may have the payment of current dues waived and receive \$500 annually, paid in quarterly instalments, beginning on the 15th day of the month during which such disability commences. Payments will continue until the 65th birthday, when the disability payment will cease and the member will receive his normal pension as though he had suffered no disability.

Department of Missionary Education

Conducted by Secretary William A. Hill

MISSIONARY EDUCATION IN CONNECTICUT

The following "Statistical Mirror" which appeared in the *Connecticut Baptist* shows the definite Missionary Education program being undertaken in that state.

"We have approximately 154 Baptist churches in Connecticut. Last year, 45 of these churches had missionary committees, and 14 had committees that functioned along this line. There were 7 churches which had standard schools of missions, with 22 classes. There were 64 study classes in missions scattered through our churches—the men having 7, the women 23, young people 11, the W. W. G. 30, and the C. W. C. 10. Thirty-seven churches had reading contests. Fifty Bible schools reported systematic missionary instruction. Only 11 churches secured the certificate awarded for missionary instruction. We have 28 Crusaders' companies and 51 W. W. G. chapters in our churches."

In the light of the above facts a conference for setting goals was held in the First Baptist Church, New London, September 15. Those present were: Miss Mary L. Howard, Mrs. G. C. Laudenslager, Miss Evelyn Cranska, Rev. O. P. Campbell and Secretary H. B. Sloat from the state office, together with Rev. Floyd L. Carr and Miss May Huston of the Department of Missionary Education. The purpose of the meeting was to suggest the following goals that the churches of Connecticut should seek to reach in the interests of missionary instruction:

1. A progressive missionary committee in every live church;
2. Twenty-five schools of missions, having 75 study classes;
3. Sixty study classes scattered through churches not having schools of missions (making in all 135 study classes)—these classes to be divided as follows: 15 men's study classes, 35 women's study classes, 5 study classes for men and women, 20 young people's study classes, 40 W. W. G. study classes, and 20 C. W. C. companies, with the leaders using the study books;
4. Fifty churches in the reading contest;
5. Thirty-five churches having Crusader Companies;

6. Sixty-five churches having W. W. G. chapters;

7. Seventy-five Bible schools having systematic missionary instruction;

8. Twenty-five churches securing the Missionary Education certificate.

TWO CHURCH SCHOOLS OF MISSIONS

The First Baptist Church of Pawtucket, R. I., has recently concluded its third successful School of Missions. The theme chosen was "The Way of Christ in Race Relations," described in the attractive printed announcement as "the most pressing issue in the world today." The plan of the school, which was held on six Thursday evenings in the fall, was as follows:

4:30-5:30 P. M.—Children's Story Hour and Hand Work.

6:30-7:00 P. M.—Supper.

7:10-7:50 P. M.—Assembly for praise, prayer and testimony.

8:00-9:00 P. M.—Classes for men, women and young people.

The men's class studied "Of One Blood," while the women's class and the young people studied "Adventures in Brotherhood." A unique feature of the plan at Pawtucket was the securing a different leader for each night in each of the three classes. This method brought the contribution of many new points to bear upon the discussion of these great themes. The securing of these 18 leaders was in the hands of Mrs. Frank Rector, the wife of the Pastor.

Charleston, W. Va., has reported a Church School of Missions in the Baptist Temple, Clarence W. Kemper, pastor. Seven classes used the various textbooks on the Home Missions theme, "The Way of Christ in Race Relations," while the pastor conducted a class of church officers in "Making a Missionary Church." Another feature by the pastor was a series of biographical missionary sermons during the period. The following outline of their Promotional Plan may prove helpful:

- (a) Printed circular—outline of courses—teachers—dramatizations.
- (b) Buttons.
- (c) Enrolment and attendance cards.
- (d) Banner to department of church school having the largest number of members enrolled in the School of Missions.

(e) Certificate to those attending at least five sessions.

(f) Special feature each evening before class.

(g) Simple dramatization after the class.

(h) Prayer meeting topics related.

(i) Stereopticon lectures.

(j) Stories by some of our own foreign members.

(k) Grand finale in the form of a pageant and a Life Service challenge to our young people.

(l) Study of Missionary Hymns.

(m) Map and handwork displays.

YOUNG PEOPLE'S LEAGUE DEBATE

The Young People's League of the First Baptist Church, Bridgeport, Conn., closed their Mission Study Class with an interesting debate, the topic for discussion being, "Is the Anglo-Saxon Race more largely responsible for Race Antagonism than any other Race?" Many points were brought out on both sides but the Japanese Exclusion Act and a strong rebuttal decided the question in favor of the affirmative. The chief arguments on the negative side were humanitarianism as expressed by the Red Cross, the action of the people of the United States in the World War and the Japanese earthquake, the freeing of the slaves and the Christian Americanization work carried on at the present time. Both sides had good speakers and it was not an easy task for the judges to render a decision.

A CAPITAL IDEA

The Ashland Avenue Baptist Church of Toledo, O., Rev. Harry W. Vincent, D.D., pastor, has inaugurated a unique series of Mission Studies in the Church Calendar. These studies are based upon the information given in *Into All the World* and are presented week by week in concise form. Study No. 1 outlines as the first lesson the fixing in mind of the names of several agencies of the Northern Baptist Convention that are united in the Cooperative Movement. Mr. H. O. Barnthouse, the efficient Church Secretary, is editing the series and proposes later to ask for written tests. Here is a capital way to keep the splendid booklet *Into All the World* before the people.

☆☆☆

IN CONNECTION with the Evangelistic Institute at Iloilo, a library has been started that the missionaries hope in time will be the best of its kind in the Philippines. Counting the books borrowed and personally owned, about 1,500 are now available on the shelves.

Schools of Mothercraft



School of Mothercraft at Huchow
50 Students 20 Children

School of Mothercraft at Kaying
25 Students 11 Children

Christian Homemakers School at Ningpo
60 Students 20 Children

Industrial Home - Shaohsing
120 Hand-workers

Brooke Fleet Pyle Bible School Shaohsing
13 Students 7 Children

Mothers' Meetings in All Stations and Home Visits of Bible Women

(Training China's Leaders - In the Home. No. 1)

AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
Presented by
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION
276 Fifth Avenue New York City

GOING TO SCHOOL IN CHINA



There are 222,000 Students in Christian Schools in China
There are 16,558 Students in 313 Baptist Schools in China
There are 6,000 Chinese Students in U. S. A.

EAST CHINA	
Schools	Pupils
45 -- Primary	2461
16 -- Secondary	952
10 -- High	1443
1 -- College	365
3 -- Theol. & Bible	130

SOUTH CHINA	
Schools	Pupils
166 -- Primary	6476
20 -- Secondary	1433
5 -- High	776
3 -- Theol. & Bible Tr.	102

WEST CHINA	
Schools	Pupils
34 -- Primary	2169
2 -- Secondary	52
5 -- High	160
1 -- College	26
2 -- Theol. & Bible	13

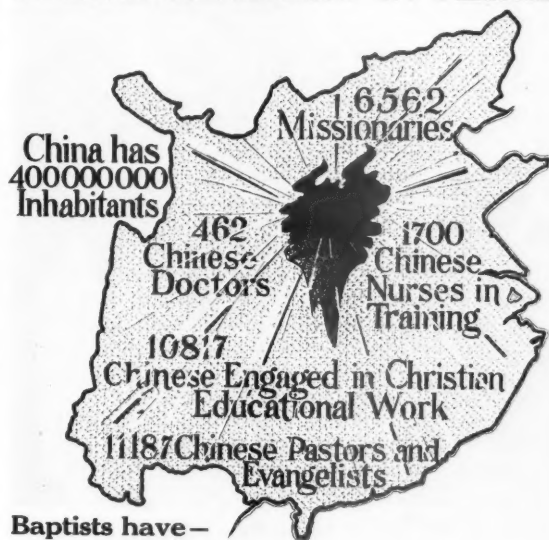
(FIGURES IN OUTLINE SHOULD BE COLORED BY THE CHILDREN)

(Training China's Leaders - In the School. No. 2)

AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
Presented by
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION
276 Fifth Avenue New York City



TORCH-BEARERS IN CHINA



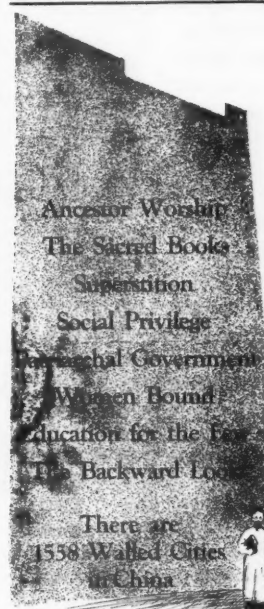
Baptists have -

- 226 Missionaries
- 1,025 Chinese Assistants
- 8 Theological Seminaries and Bible Training Schools
- 1 Baptist College and Work in 2 Union Colleges
- 11 Hospitals and Medical Schools and Work in 3 Union Hospitals

(Training China's Leaders - In the Professions. No. 3)

AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
Presented by
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION
276 Fifth Avenue New York City

The Wall and The Cross in China



Ancestor Worship
The Sacred Books
Superstition
Social Privilege
Paternal Government
Women Bound
Education for the Few
The Backward Look

There are 1558 Walled Cities in China



Jesus Christ
The Open Bible
The Open Mind
Equal Opportunity
Democracy
Women Free
Public School System
Forward With Christ

China has 375,000 Christian Church Communicants

(Training China's Leaders - In Public Service. No. 4)

AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
Presented by
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION
276 Fifth Avenue New York City

Foreign Mission Picture Poster Charts for Baptist Sunday Schools and Mission Study Classes. Size 22 x 28 inches, in colors; only 35 cents for the set of four. Order from Department of Missionary Education, 276 Fifth Avenue, New York. Each chart tells its striking story

News and Notes from the Missionary Societies

THE HELPING HAND

Edited by Helen Barrett Montgomery

SNAPSHOTS FROM BALASORE

"I wish you could see the dear little brown faces as they gather around the lamp and we go over the lessons together," writes Dr. Mary Bachelor. "Several of the classes are now learning English, and they like to come to me in the evening and get me to help them with their lessons. Their interest and their real desire to learn make the work easy. I do not have to call them, they ask to come. Some are bright and some are dull, but all are dear, and the lives are full of possibilities. As I look around the circle I wonder what the future has in store for them. Whatever it may be, they are going to need the keeping and the holding of the Lord Jesus, and that is what I most want to have for them.

"There are four of us living here together, and each has a different kind of work. Miss Gowen has a flourishing industrial class. She also has charge of the zenana work. That means that she has a dozen and more teachers who go to the secluded women in their homes, and teach them there. One of the teachers teaches only needle work. Miss Gowen visits these homes herself sometimes, and always gets fresh inspiration, for the women and girls are interested and eager to learn. The teachers come to her every week and have a Bible class.

"Miss Cronkite has just a little while ago finished her two years of language study and takes charge of the Middle English Girls' School. She is very interested in her work, and is spending time and energy on it more than will be necessary when she has all things running on the new schedule. The grade of the school has been raised, and she is raising all the standards. We are to have a High School for girls here in Balasore, and it is to begin with some classes added to the present course.

"Miss Gladys Doe had charge of the school till Miss Cronkite was ready to take it, then she took the local evangelistic work, and with the help of four Bible women, is carrying on that department. It is important, for the Bible women go to the homes and talk with the women, and try to bring the light of the Gospel into the dark homes. Miss Doe goes to the schools for Hindu girls in the town on Sunday mornings, and lately has be-

gun taking some of the older Orphanage girls with her, so they hold a regular Sunday school, the children going into classes, according to their ages or standard in school.

"My work is the care of the hundred and more who are in the compound. There are about 80 in the Orphanage, 6 in the Widows' Home, 8 helpers, and the family of one of the helpers. What do I do for them? I care for the food and clothing of the girls and take my turn having morning prayers with them. Once a week I meet with the church members and have a talk with them, and once a week I meet with a younger group, who are not church members. I am trying to make them acquainted with the Lord Jesus in such an intimate practical way that they will want to be His children.

"I go over to the Widows' Home most every morning and have prayers with the women. Just now we are taking up the Beatitudes, two or three at a time. Some of the women are not specially intelligent, and have to have things put very simply or they do not understand them at all. We have a little hospital, where

and there are four widows and ten children, most of them infants. I could take in many more children but I do not have the means and as the little mouths have to be filled I do not take more than I can care for. The children are all cared for by the widows and it is turning out to be a good enterprise. All like the work very much. I have four looms and three are the fly shuttle. We can weave very fast with these. I make dish towels and single bed sheets. I can sell all the towels I can make and I am now able to make some profit on them. So this helps us to buy our own thread. Sometimes on Sunday the widows go to visit at the hospital in town and also go to the near villages to preach to the women. In this way we are able to do evangelistic work. I am trying to have our women see that they have a duty to perform by giving some of their time for God's work.

I have a few infants in the Home whose mothers died at birth and the fathers did not know what to do with the helpless little ones. Therefore I made an arrangement that if there was a vacancy I would take such a child. But a child who had a father had to be paid for, so I receive



HIGH SCHOOL GIRLS, BALASORE

the sick children get special care and attention.

"I want to ask for your prayers for our work, and for us who have these lives in our hands, that we may know how to guide them into the best things, and give them high ideals."

WIDOWS AND ORPHANS AT BENGAL

The Widows' Home and the Orphanage is growing. This is the second year

help from these men and that has enabled me to take in an extra child or two. The widows have a regular course of Bible study. I hope they will have a chance some time to pass it on to others. My heart goes out to the widow and orphan in India. There is no place for them. They are made servants or slaves. I try to get out into the homes of the heathen women in town for at least two hours a day. I have planned some dis-

strict work with our nurses during the week-ends this cold season and only the Ford makes this possible.—*Isabella Wilson, Darjeeling.*

The New Family Album

BY HELEN BARRETT MONTGOMERY

From the Northwest District, where so many bright ideas originate, has come the project of having the women of the various local societies get up a new Family Album to exhibit at the State Convention. Mrs. Nelson of North Dakota has promised that the circle exhibiting the best family album at the State Convention should be honored by having its name printed in *MISSIONS*.

The new Family Album is a scrap book containing letters, pictures and clippings about each station of the foreign mission field where there is a missionary representing the Northwest District at work. Some very attractive scrap books were shown, and I am informed by Mrs. Nelson that the best album among those exhibited at Jamestown was made in Bismarck, N. D., by Mrs. G. B. Newcomb who got the idea perfectly. She prepared a beautiful, leather-bound, loose leaf scrap book, filled with pictures, clippings and letters.

Why isn't this a good idea to spread from district to district, until we have a national prize for the best scrap album put up? I want to offer a prize to go to the district bringing the best Family Album to the Northern Baptist Convention at Seattle next June. I have not yet decided just what the prize will be. I will have to counsel with our President, and will also need to secure the consent of the authorities, but I expect to see some perfectly wonderful scrap books about our foreign stations, in which so many efficient workers from all our districts are at work. Each one of them is worthy of an album.

Lend a Hand Library

BY MARGARET M. CRESSEY, EAST CHINA

At the conference in Boston in 1910 for the missionaries who were sailing that fall, among the important things mentioned as desirable to be carefully watched on the foreign field were the deepening of the spiritual life, the keeping of the body fit and the keeping alive of the intellectual life through reading of books aside from those on one's own profession. This last was important on account of the old civilizations and religions with which we would come in contact as well as the need in the individual life.

The East China Mission in its conference of 1922 took up this problem, for it is a real problem, this keeping alive of the intellectual life. First, there is always the pressure of the work which makes it easy to forget to read, and secondly there is the lack of books and inspiration in choosing them.

To overcome these two difficulties the Y. W. C. A., I believe, require their representatives to give a report on a certain number of books read each year. The Y. W. C. A. has a central library in Shanghai from which books may be drawn. At Mohkanshan two years ago a reading club was started with the purpose of stimulating reading, the small group of members agreeing to report once in two months on some book aside from novels or professional books, or pay a small fine.

The 1922 Conference decided to try to establish a central library with some one of the missionaries who had time in charge, who could get some student to help him. The librarian would not only send out books on request but by suggesting those that might be of especial interest, help in keeping the books in circulation. These books would not only be read by the missionaries but would be shared with the Chinese staff who were foreign trained. There is a vital need here. The Chinese pastor, or teacher who gives chapel talks, for the first few years out of college draws upon the information required during college days. His salary is not large enough to permit the purchase of good books and the supply of good Chinese material is very limited. No one knows how much this need is felt by our Chinese co-workers until the offer is made of books and magazines from a personal library and one sees how eagerly the books are borrowed and read.

The solution to the problem could be easily reached if the readers of *MISSIONS* would lend a hand. If you've read a good book, pass it on to the library in East China. If on your library shelves you have good books you are not reading send them on. Or for your birthday or Christmas make a gift of some book you have especially enjoyed and found helpful during the year.

A NEW MOTHERHOOD SCHOOL

A Motherhood School in Ungkung for years had been the dream of the missionaries. Although they planned and planned, not until October did the school become a reality. It already has pupils, two more than the workers set as their absolute limit. In the morning these

pupils are busy learning to make old-fashioned quilts and are fashioning them as nearly perfect as expert Chinese fingers can make them. Later they will make dainty silk quilts filled with soft waste from the silk mills, baby quilts, doll quilts and quilts of every size and character. The school is expecting to pay expenses through the sale of these. In the afternoon the pupils are learning to read, using the Bible and hymn books as texts. They are learning to keep accounts, to do their own shopping and cooking. The Chinese doctor teaches them personal hygiene and sanitation, giving practical demonstrations in first aid, personal hygiene and the care of children. They are also taught home decoration. Around the mission compound are several unattractive, dingy rooms which the pupils are going to transform into attractive living quarters for families. The prime object of the school is to teach each pupil to make a home where there will be a Christian atmosphere of joy, helpfulness and courage. China has few such homes.

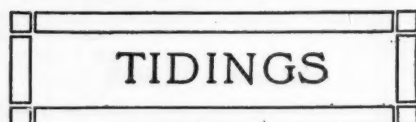
THE GOD I BELIEVE

The following essays translated from the Chinese were written by two Chinese girls who have recently seen nine of their classmates baptized. The only reason these girls were not baptized was because of the opposition of their parents.

"Who does not want to be a pure and highly respected personality? But situations are so bad and men are so dangerous and our will is so weak in decision that although we are willing to develop spiritually still we are oppressed by these outward conditions. This is a great pity. In spite of the fact that this is the present condition, nine of my classmates have finally overcome this and want to get out of all this wickedness, and have been baptized. Thus my sisters' will power is very strong; they are bravely going forward. I sincerely admire them. This behavior of my sisters is really the glory of the work of this school. I honor them not only for themselves, but for our own nation. At this time I felt I would really like to salute them with my hands up and thank God, because these classmates who have been baptized will do a great deal of good to our people, because they are going to work with Jesus Christ. They have Jesus Christ's sorrow, and they will have the happiness of Jesus Christ. Whenever I think of this I cannot help feeling sad for myself. I came at the same time and studied in the same class. Now these sisters have consecrated their lives to God. I know their minds. There is nothing there but the

truth of God, and their hearts must be very happy."

"Before I came here I never heard about God and truth or the power of Jesus Christ. I never studied the Bible. Sometimes I heard it said that Christianity is a superstition, but I never took it into my mind to think about it. When I came to this school everything was different. Every day we study the Bible. We have people come every week to speak to us. I feel that we are all closely related. We work together, we study together, we play together, we are all together. I think, what makes this? It is God holding us together. Last week we had several baptized. I ask myself why I am not one of them. I am not up to that. I would not be prepared. I would be hypocritical. So I must wait. But I decided inwardly that I would try. I would behave according to the light I have, and later on I hope to be able to call myself a Christian."



EDITED BY MIRIAM DAVIS

FOR WINTRY NIGHTS

In thinking of Baptist work are there not phases of it unknown and unexplored? The mysteries of seeking the heart of the foreigner are always being impressed upon you as you face the book-mark, "What Can I Do?" Adventuring in brotherhood will carry you just around the corner to the mother whose children have carried home the great message of Lincoln and Washington about our land of equal opportunity. In your own church, no doubt, there is a Christian Americanization chairman who will tell you how to go about it. Christian Centers loom in importance when you think of the foreigner. The Woman's American Baptist Home Mission Society has interests in 27 where work is done among the Negroes, Orientals, Spanish-speaking people, besides the folks from many other lands. Brooks House at Cleveland is serving the community as a source of religious inspiration from 6.30 in the morning to 10 at night. Camden Community House, Dietz Memorial, Judson House and Katherine House are acting in a similar capacity. The rainbow leaflets will tell you the story of little Joe and Mary who have developed into normal Christian children by the help of these centers. Or you may have your interests centered in the Oriental Exclusion Act and wish to know whether the Japanese are a

"Yellow Peril" or not. To be informed of the Baptists' real interests among these people read "Yellow Hope."

By now you may wish to have your whole congregation or woman's society informed about the work you are interested in. If so, there is a stereopticon lecture, "Fifty Years of Fruitful Yesterdays," which you will find helpful in preparation for your part in the celebration of the Golden Anniversary. How many women can answer the following questions based on the lecture:

1. In September, 1887, the first Baptist woman missionary sailed for Alaska. What happened?
2. Work started among the Redmen in 1878. Where are stations now?
3. Where did the name "Tidings" originate?
4. What force is helping the heavy tide of Negroes migrating North?
5. The International School at Monterey began in 1891 with one worker. What family is largely responsible for Mexican work?
6. How is the "Gold of the Orient" being refined for Christ and America?
7. Miss Joanna Moore was called "Mama Sunshine." What lasting memorial have we of her endeavor?
8. What were the unusual features regarding our Training School? The Board of Missionary Cooperation at 276 Fifth Avenue, New York, stands ready to furnish the slides and the lecture which will give you the answer to these questions. Be informed about the development of your own Society since 1877.

FATHER AND SON NIGHT AT KATHERINE HOUSE, INDIANA HARBOR

We held our Father and Son Banquet last night. There were one hundred men and boys, reaching our expectation. Miss Phillips' girls served, the mothers came and helped prepare the food. It was the best thing ever attempted here. We were anxious that it should be a success, for nothing has been done to draw the fathers into the house excepting through English classes and our religious groups, but when I saw those foreign fathers come in with their boys a great big lump came into my throat. Representatives from all of our religious groups were here, our five pastors, the Chief of Police, the Judge of the Municipal Court, the Superintendent of Schools, and others of note in our city. This all signifies the respect and high opinion which the house has earned.—Mrs. Adah Boyce.

DON MAXIMA AND HIS BIBLE

Outdoor work in Porto Rico is delightful. This may include attending Sun-

day school in moonlight out among the cane fields, or hearing the bugles blow at the door of the little village church to call the people to service, or watching large groups of girls taking or renewing their W. W. G. pledges. The "Cultos" in different "barrios" or districts about Rio Piedras have for the greater part continued through the hot tropical sun to teach and preach in these outlying neighborhoods. Small homes where Sunday school is held are much too small to hold the crowds of children. However, nothing is more inspiring than to see new converts begin to know the contents of the Bible. Very humbly a high school student or a public school teacher may acknowledge his ignorance of it. His desire to know is intense. Don Maxima, a recent convert, comes to every service with his new and precious treasure, a Bible in large type. His humble little home among the banana palms has become "a city set on a hill." The sweet voices of his children may be heard singing the songs of the Gospel.

A Busy Week at Brooks House

The past week has been a very eventful one in Brooks House of Christian Service at Hammond, Ind. First there was the party for the young people of 16 years and over. We had not had anything of this kind this fall, so, even though we had sent out a large number of invitations we were afraid the gathering would be small. What was our delight and surprise to count 52 present. All had a good time, and voted for another such gathering next month. Perhaps through these gatherings we will be able to keep in touch, and gain a contact with these young folks of an age so difficult to interest and hold.

We next had the pleasure of welcoming Dr. Frank A. Smith and Dr. C. M. Dinsmore for a short visit. We were glad to have them with us, and to show them some of the workings of our plant.

For the first time in the history of this community a fathers' and sons' banquet was held, the same night that the churches down town were holding similar banquets. It was a huge success, and was acclaimed one of the finest things Brooks House has yet done. Preparations were made for 100, but when it rained and stormed just at the time for the banquet we hardly dared hope for more than half that number. Again we were delightfully surprised when we found it necessary to seat and serve 146. A club of teen age girls very creditably served the dinner. A splendid spirit of enthusiasm was shown, and we feel that it was, indeed, a success.

On Thursday afternoon we entertained the teachers of the two public schools of the community at an informal tea. About 28 teachers were present. Through this little social assembly we were able to introduce Brooks House to the teachers, that they might know and understand what we are, and we are doing; also, it gave us an opportunity of getting acquainted with them. They all seemed to enjoy themselves, and many expressed the desire of returning for a longer visit.

In making up our reports we were pleased to find that the attendance at the house for the month of October had increased almost 3,000 over the same month for last year. The total attendance for the month was 10,398. We feel much encouraged with the outlook for the winter. We have a good corps of workers, so that working together with God we ought to accomplish much for Him this winter.—*Helen A. Wainwright.*

Notes From the Field

Miss Ethel Downsborough, missionary at the Italian Community House, Philadelphia, writes, "What do you think? Uncle Wip has invited our girls to go to Gimbel's on the 21st to broadcast their little Thrift play. It will be a real treat to them."

A recent gift for the Woman's Home Mission Society came from a woman who, as she approached death, wrote in a faltering hand a check for \$1,000 for the work of the Society.

Ruth Sloman of East Youngstown, Ohio, writes of a Greek young man who has been under her instruction and who is now ready to enter Doane Academy at Denison University. Besides being ready for an academic step forward, he is going to follow the Saviour in baptism.

The Daily Vacation Bible School of Akron, Ohio, where Lillah Sawyer is teacher, had been studying the Bible with reference to dramatizing it. The children made all their own plans. This was the result when they played "Queen Esther." When the servant came to the king and reported Vashti's refusal to come to his feast, as quickly as possible the king in the play answered, "Tell Vashti she's fired and I'll get me another queen."

Miss Ottillie Pechous of the Bethel Neighborhood Center in Kansas City reports the beginning of an encouraging year. Children on their way to school inquire, "What do we do here today?" The women anxious for the English class come in the same way. One of the Polish women has volunteered to do

some calling in the interests of the English classes. "They be happier if they come here," she explained. "I feel good when by the Bethel." This same woman has offered us the use of her automobile. "I take you any place," she said, "my husband say, 'What we do for those people? All the time make for us good.'"

Miss Dorothy Dowell has been appointed as director of field activities at the Baptist Missionary Training School. Miss Dowell has varied experience and training for this position including a year's work in the Italian Baptist Church in Trenton, N. J., three years' principalship at Iloilo, Philippine Islands, and a year's deputation work.

Calling takes much of Miss Effie Hoover's time but the Chinese children and mothers are anxious to see her in their homes. Always is heard, "We are sorry that we do not know English so we can talk to you." It is a pleasure to tell them that some American women from the churches in San Francisco are coming to their homes to teach them English. This truly is a task of Christian Americanization.

Miss Vedra in Chicago writes: "A Bohemian woman had come with her four boys to the meeting several weeks ago. I decided she must be ill as she had not come for a long time. When I called, I found her tending a sick friend but she took time to relate this story. 'Please, have you a Bible? I like to have one Bohemian and one English for my boys. I want tell you something. At that meeting your story about mothers bringing their children to Him that He should touch them, kept me from killing myself and my boys. When I see how He gives the children time, and love and Kingdom of God, I no kill. I come home and ask Him to forgive my sins. Please, Mrs., breeng me a Bible.'"

Maxine, Miss Fewel's Indian farmer's little girl, asked why Jesus didn't come to church. Miss Fewel replied, "Jesus comes but we can't see Him for He is all about, particularly in our hearts." About a week after this Maxine told her mother, "Miss Fewel won't let any bad people come to her church for you know Jesus is in her heart." Little Maxine is just four now. What an opportunity for her to be a leader of her people on the Jesus road.

The Central District has completed its Golden Anniversary Committee with Mrs. Raymond S. Knapp, chairman; Mrs. Washington Laycock, vice-chairman; Mrs. J. D. Louderback, Literature; Mrs. George Eastwood, Publicity; Mrs.

A. G. Lester, Finance; Mrs. Clayton D. Eulette, Meetings; Mrs. R. A. Hilton, Organizational Aims; Miss Florence Grant (Michigan), Mrs. Pilburg (Missouri), Advisory.

Miss Hazel Hawley has been transferred from San Pedro to Los Angeles to carry on the work with the Mexicans.

Miss Emily Palmer, who has volunteered service, has been appointed as a regular member of the staff of Fellowship House, Omaha, Neb.

Miss Doris Frederickson, teacher in the Normal and Missionary Training Department, Colegio Bautista Howard, Puebla, Mexico, has been granted a year's leave of absence because of ill health.

Miss Helen Darby is the newest Christian Americanization Secretary. Miss Darby graduated from Baptist Institute, Philadelphia, and later was in charge of field activities at that school. She will work for the Pittsburg Association.

Miss Metta R. Smith, who has just finished a course in Spanish at the Baptist Missionary Training School in Chicago, leaves to take the position of kindergarten at Puebla, Mexico.

Miss Ida Walker has just recently left to take her position as teacher under the appointment of the Society at Santa Ana, El Salvador.

AN INDIAN WOMAN'S TESTIMONY

When I was young I used to think that the old idol way was the only way to lead in worshiping in our tobacco dance, because we had to go through so many ways in ceremonies, by getting up and all sing their own songs which they believed the spirit of the tobacco gave them in their dreams. I used to enjoy myself with it too, when I was in it, but when Mr. Burgess came and started the foundations of our Christian life among the Crows, I began to think what I must do, whether it be good to give up my old religion for the new or stay with it. But my heart kept bothering me, telling me to give up the old beliefs and start as a new born child for a clean new life for Christ, which I did.

One day when I made up my mind I wanted the new way and thought it was better for me, I went to work and gathered up my old gods, or whatever they were that I tried to believe. I took them down and threw them into the river, because I did not want to have any thing more to do with them. I knew they were ruining my life instead of helping me. But today after the Baptist missionaries came to take up the work on the Reserva-

tion, they have built my new life in Christ, and have been a great blessing to me, all the missionaries that have been here and gone and those that are here now. And now after I have seen their love for the Crows and their help in every thing, I try to help them whenever I can and to be faithful to my Christ and His love over all.—*Mrs. K. Goestogether.*

(Familiarly known by her husband's nickname, Deernose.)

FROM THE FAR LANDS

An Announcement to Pastors

The American Baptist Publication Society has just published a new edition of Dr. David Downie's History of the Telugu Mission in South India, under the title *The Lone Star*. It is a most attractive, well printed and beautifully illustrated book. The entire edition has been donated by the Society to the American Baptist Foreign Mission Society. Naturally the Foreign Board deeply appreciates this courtesy on the part of a sister organization and suitable resolutions of appreciation were formally adopted at the meeting of the Board on December 16, 1924.

Under these circumstances the book is not for sale, and copies are being distributed among libraries, institutions of learning, friends of the author and other individuals interested in missionary progress in South India. After such copies have been distributed there will be a balance of several hundred copies on hand, and the Foreign Board has decided to offer these as complimentary copies to Baptist pastors so long as the supply is available. Any pastor desiring a copy, which will be a valuable addition to his library, should forward a request to Secretary William B. Lipphard, 276 Fifth Avenue, New York City.

OPPORTUNITIES IN SWATOW

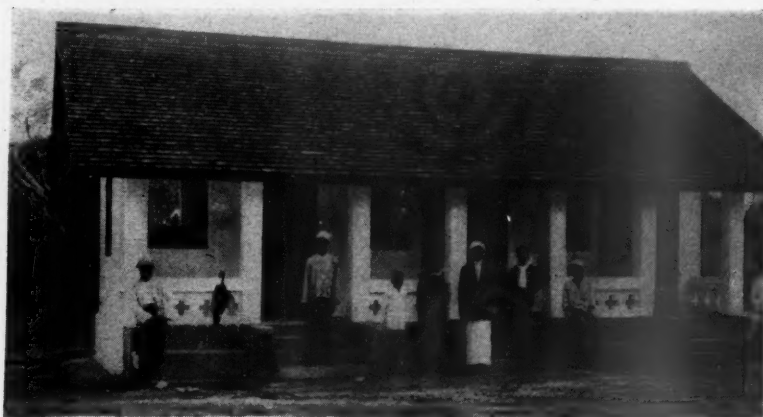
The opportunities confronting Baptist missionaries in Swatow were probably never greater than at present, according to Mrs. A. H. Page. Difficulties and problems are also great. Mrs. Page writes concerning the work Baptist missionaries are doing in this large port city: "Mr. Waters has been devoting his time to evangelistic touring and special meetings in strategic places, being assisted by two young native preachers. These young men are preaching with skill and spiritual power and Mr. Waters is greatly encouraged with the response already

made and the apparently ripe condition of the field. The hospital is performing its usual active ministry, not only for the students on the compound and local families, but also for out-patients from the surrounding country; not only in the professional work of the doctors and nurses but in the evangelistic message given by them and by the evangelist and Bible woman. Over a thousand students are enrolled in our schools—girls and boys, men and women. I believe that every school except those for small children has its personal workers' groups organized and at work. In the Swatow Academy we also have the Y. M. C. A., Sunday school, the Christian Home Club and other agencies for carrying on Christian work. The students of our schools

meetings for women were held in different places and in the evening for men. Names were taken of people who wished to join Bible study classes and learn more about Christ. At the Baptist chapel alone over one hundred names were handed in.

AMONG THE LEPERS OF BURMA

In our work among the lepers we are able to gather some fruit as a result of our efforts to bring them to a saving knowledge of Jesus Christ, for 20 lepers have made a public profession of their faith and 14 have been baptized. We are hoping others will follow in a very little while. Rev. R. Halliday, our missionary to the Talaings, with headquarters in Moulmein, is the Superintendent of the Moul-



NEW LEPER COTTAGE, MOULMEIN, BURMA

made a commendable record in conducting Daily Vacation Bible Schools last summer. They had 50 schools with 171 teachers and 2,531 students. This of course was volunteer work. It would do your hearts good to see the two large congregations that fill our chapel—more than a thousand. We are hoping many of our young people will make the decision for Christ this term."

A UNION EVANGELISTIC CAMPAIGN

Three missions at work in Kiating, West China, united in September for a city-wide evangelistic campaign. Before the campaign started a two-day retreat was held for all workers, which proved very helpful and inspiring. When the campaign started meetings were held simultaneously every morning at five schools in different parts of the city. After these the workers had a conference for discussion and devotional services. Then these three workers scattered through the city, some holding services in the jails, some visiting in homes, some scattering tracts and all giving invitations to the meetings. In the afternoon

me in Leper Asylum. He arranges for the various religious services among the lepers, either going out to give the message or arranging for a preacher or speaker from among the missionaries and Christian workers to go.

It has been my privilege to go out to the Leper Asylum and tell them the story of Jesus and His love and also to assist in bringing Christmas cheer to them during the season when we celebrate the birthday of our Lord. At other times I have taken the Victrola and records to bring a little of life's pleasures to them. Yet the credit for this blessed ingathering should go to Subrayado, a Telugu Christian leper, who has been an inmate of the Leper Asylum for about a year, and Mr. Naraswamy, the unordained pastor of the Tamil-Telugu Baptist Church in Moulmein, for they have been untiring in their efforts to bring these people to Christ. Truly they have been faithful in their witnessing, and it is a great joy to us, as well as to them to see their efforts rewarded in this splendid manner. I am sure you will not forget to pray for these lepers, as well as these faithful Christian

workers. The pictures were taken at special services held at a little stream not far from the Leper Asylum.—*William G. Evans.*

The Belgian Congo Conference

REPORTED BY E. W. ARMSTRONG

The annual conference of Baptist missionaries in Belgian Congo met at Sona Bata, September 16-24. The General Conference of Protestant Missionaries of Congo was to meet immediately following. The choice of Sona Bata proved to be a happy one, for the Moodys had just returned and Mama Moody is justly famous for her culinary art. Mrs. MacDiarmid added all the resources of

in a wild country without decent food, and no companionship; Mrs. Leslie trying to sleep in a small tent with a dozen or so native carriers demanding sleeping quarters in the same tent because it happened to be raining outside; Mr. Joseph Clark spending the night in a stream of cold water to reduce his fever because he had no quinine.

The time was divided up for the convenience of every one. A business meeting was held each morning with a devotional service from ten to ten-thirty o'clock. Committee meetings came in the afternoon, games at five o'clock until the dinner bell rang and then business again at the evening meetings. At dif-

ference. A new couple had been appointed and would soon be on their way to Congo, and we could place them at the station which could prove the greatest need for them. We rose and sang *Praise God from Whom All Blessings Flow*. Dr. Leslie proved the need and the new couple will go to Vanga.

The reports from the different stations are among the big things of the conference. There was a note of cheer and of warning sounded from every station. The people want the gospel of Christ; they want leadership; they want a place in life that is better than they have had. In some places the natives are turning to false teaching in the face of the missionaries; in other places there is persecution, especially farther out where the missionary can not visit so often. It was a call to prayer and further sacrifice for us; and we pray that all Christians in the Northern Baptist Convention will pray with us now in this time of need.

AN APPRECIATION OF MRS. RICHARDS

With the death of Mrs. Henry Richards at Hyattsville, Maryland, on December 7th, the American Baptist Foreign Mission Society has lost another of its great pioneers. She and her husband truly blazed the trail in Congoland, paving the way for the present large development. It would almost take a book to tell the story of her life in Congo, with its trials, sacrifices, victories and achievements. When she first arrived the captain and the officers of the little ship that brought her predicted she would not live three months in that land. But she did live for 35 years of devoted service among the people she loved, her one thought being to lead them to Christ.

Mr. and Mrs. Richards started work among a tribe so degraded, so superstitious and devilish that Mr. Stanley said they were a tribe of demons. Gradually a change came. The home life of the missionaries and their teachings made an impression and in 1886 occurred the wonderful revival in Banza Manteka known as the "Pentecost on the Congo." Hundreds accepted Christ. Mrs. Richards was not only teacher to the women and children but also their doctor and she soon became a specialist as a baby doctor, for the women had no idea what to do when their babies were sick.

Since 1919 Mr. and Mrs. Richards have been in this country. But the death of "Mama" Richards will bring grief to hundreds of Congo folk who still remember her as doctor, teacher, translator and, most of all, as a true friend and follower of Jesus Christ.



W. G. EVANS BAPTIZING A LEPER

an Irish wife of a Scotch husband; and between the two the conference was well fed, housed, and mothered.

There were 25 people in attendance so that made it possible for all of us to have seats at the tables of honor; so the children of the mission (first term missionaries) had to have a table by themselves out on the back veranda. However, this was fine as we did not have to sit on our dignity which every one knows is hard to do. We had the privilege of inviting one older missionary out to eat with us at each meal. We took full advantage of this and had them tell us their most exciting or embarrassing moment of all their Congo experience. We learned a lot about the days when the country was new and inclined to be a bit rough. In my mind I can see Mrs. Joseph Clark walking into a cannibal village; Dr. W. H. Leslie clinging to a tree in the middle of the river, with his raft and furniture floating off among the rocks; Dr. Catherine L. Mabie blushing as she receives a rebuke from Dr. A. Sims for lack of sympathy; Dr. Leslie removing (perhaps nervously) a shot gun from the hand of a drink maddened chief; Mr. Thomas Moody tramping three months

ferent times Mr. S. E. Moon only had to tell a funny story with a point to it, to relieve the pressure. The committees functioned in great style and we really accomplished things in the business meetings. The games from five to six were fine and every one had a royal good time. I have not definitely decided about Dr. Leslie. He uses a good right swing both in making speeches and playing volley ball. Does he practise that swing in volley ball to have an efficient speaking gesture, or does he just improve the time he must spend in making speeches to improve his game at the net? Anyway, it pays to be on the doctor's side both in an argument and in a game.

I am sure that it is an accepted fact that every mission station in the world needs at least twice the staff it has; so designating new missionaries is always a hard task. We had only one new man to appoint, Dr. H. M. Freas who came out to start his medical missionary work. As Dr. J. C. King has been appointed to Sona Bata, the new doctor was sent to Banza Manteka. Then came the crowning moment of the conference. We were at dinner when a message came by wire for Dr. Mabie who is secretary of the con-

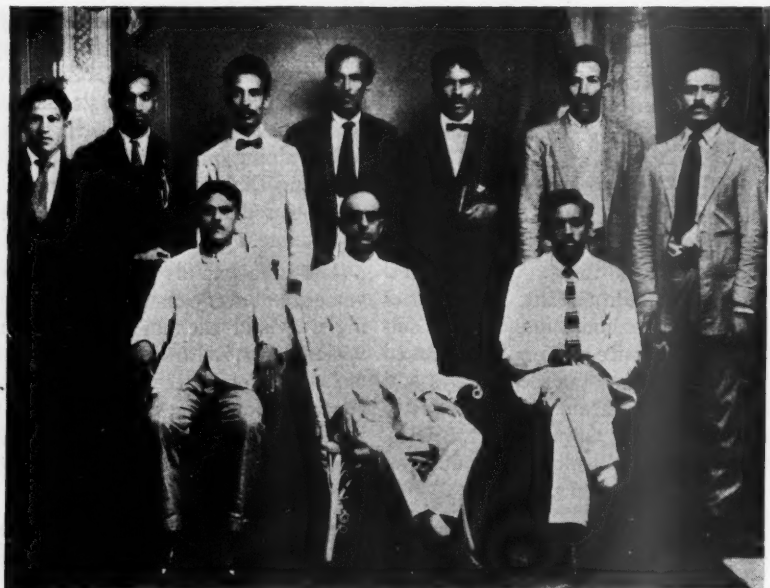
FROM THE HOME LAND

A Christian Workers' Institute in Salvador

BY REV. C. S. DETWEILER

During the past summer, the Rev. John G. Todd of Santa Ana made the interesting experiment of conducting for the first time a training school for Christian workers. It was not his thought that all of those invited to enroll in this school should be prepared for service as pastors, but that they should receive such help as would enable them to be better church officers and Sunday school workers. With a special grant of \$300 from the Home Mission Society he rented a house for three months, gathered some simple furniture for it, and then invited nine men to come and live in this school for that period. Some of the men made real sacrifices of income as they gave up their employment for that time and attended the daily classes. Mr. Todd thought that special honor should be accorded the good spirited wives who remained at home and carried on during the absence of their husbands at school. Of these students one only was taken from the pastorate. One other at the school was selected to remain in special Christian service as Mr. Todd's assistant in Santa Ana. The rest at the end of the course went back to their homes and to their secular employment to help as laymen in the work of their respective churches with more enthusiasm and intelligence than formerly. Inasmuch as there is no training school for Christian workers in Salvador, this special three months' school is really the precursor of what we hope will be established as a permanent institution.

The greatest need of our work in Salvador at the present time is a high school and a Bible Training School combined. The last letters from that country bring the report of the organization of a congregation in La Union, the principal port of Salvador. We say a congregation rather than a church because only a few of the people are baptized and they have no pastor, but they organized themselves in order to conduct regular meetings as best they could and to start a fund for the purchase of a lot and the building of a church. There are other and stronger groups in Eastern Salvador that are organized for pastoral leadership. Even if our funds allowed us to answer these calls and send pastors to them, there would be none but untrained men avail-



CHRISTIAN WORKERS IN SALVADOR

able. Therefore we are slow in responding to these calls. We are in a perplexity. Shall we lose the opportunity of an open door by sending no pastor or shall we hinder the future growth of the work by employing untrained men? Mr. Todd is helping us in our perplexity by giving some men a partial preparation.

A COLPORTER'S MINISTRY

One of the many inspiring messages at the Colorado State Convention was given by Colporter E. F. McNeill as he told of his work among the homesteaders in the southeast corner of the state in Las Animas and Baca counties. He described their poverty—drouth had struck them for several years. He told of their isolation—75 to 150 miles from the railroad. And he told of their longing for the gospel story, how they would drive many miles to the schoolhouse to the gospel

meetings. He mentioned whole families growing to manhood and womanhood without having ever heard a gospel message. He told too of whole families being converted and of Sunday schools being formed, and he spoke especially of the conversion of several Spanish families.

Then came the climax. Secretary F. B. Palmer introduced John Duran, a young Spaniard, the product of Mr. McNeill's ministry. The convention delegates will not soon forget the testimony given by John Duran that afternoon. He was born near the Spanish Peaks in Colorado 28 years ago, was raised in the big open sheep country, among rough companions learning vile language and wicked ways, hating the cattle men who stole their grazing land. As a young man he got hold of an English Bible. His father forbade his reading it because it was a Protestant book. Young



E. F. M'NEILL AND JOHN DURAN

John answered, "Well, I don't care what book it is, I want to learn English. If you don't want me to read this you get me an English book I can read." So the next time his father went to town he got what he thought was a Catholic New Testament in English.

So when John Duran heard the Colporter preach last June, he was ready to accept Jesus Christ because he had read of Him in the book. He has had little education and needs preparation for the gospel ministry. With financial aid from the Convention and from a student loan fund in the state he will study at the Spanish Seminary in Los Angeles. His young wife who is also a Christian is in school with him. Secretary White of the Seminary, who was present at the Convention, says John Duran is very promising, and he expects him to become an efficient worker among Spanish-speaking peoples.

Mr. McNeill has just closed what he calls "a splendid revival in a community of about 12 or 15 families. There were nine conversions, several backsliders reclaimed, seven joined by baptism, one by letter." And so another one of God's men works in a hard place.—*Lula Pulliam Colwell.*

How the Church was Built at Roseglen

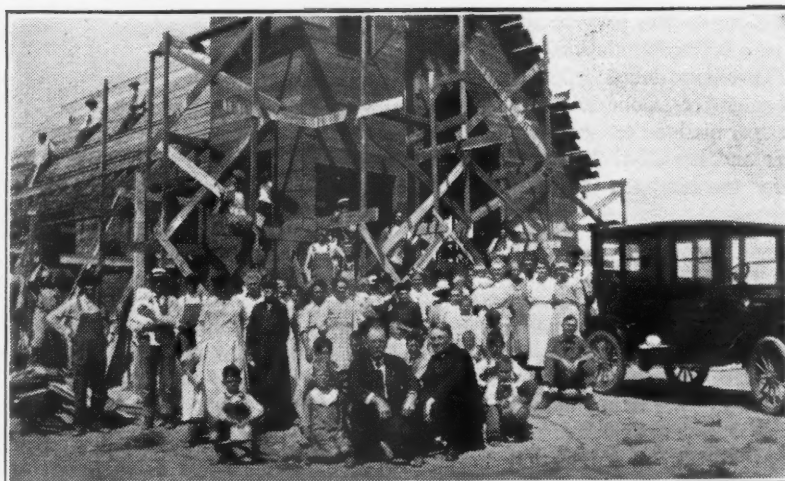
BY FRED E. STOCKTON, D.D.

About fifteen years ago a large portion of the Berthold Indian Reservation, North Dakota, was opened for settlement. A number of Baptist families took up claims, and in 1915 organized themselves into a Baptist church. This little group of earnest Christians began at once to plan and pray for a building of their own. A succession of crop failures postponed active operations. State Secretary Stockton and other Convention workers visited the field upon several occasions. Money was scarce but hands were willing. The church believed that it would be able to put up the building if the State Convention and Home Mission Society could help buy the lumber. Such a plan was worked out, and today the church has a beautiful new edifice, which was dedicated Sunday, November 2. Money was raised to pay all outstanding accounts and to meet the first payment on the loan made by the Society and the Convention. Services were held throughout the day. The church is located twenty miles south of Ryder on a rise of ground overlooking the beautiful and fertile Roseglen Valley, which stretches forty miles away to the west, where the bluffs and buttes across

the Missouri can be seen on a clear day.

The State Superintendent together with Dr. R. W. Hobbs, at that time pastor of the First Baptist Church of Fargo, and Colporter-Missionary Rev. C. J. Hill, visited the church during the course of its construction. About sixty men, women and children were found at work that day. A photograph was taken and is here reproduced. This group of earnest Baptist pioneers put in a very busy summer working early and late to care for their crops and have time to help build the church. These happy workers insisted on a service in the church at the noon hour. Only the rough siding and the roof sheeting boards were on. Planks were carried into the church and placed on nail kegs and bundles of shingles. Dr. Hobbs preached a fervent evangelistic sermon. At the close of the service a mother, with her baby in her arms, knelt upon the rough floor and accepted Christ as her personal Saviour. A few weeks later the Colporter-Missionary returned to the field and baptized the mother and her husband. Before the dedication day arrived the mother had joined the great church Triumphant.

The church was completed at a cost of about \$7,000 in cash and labor. Wages were paid only for the plastering and the lining of the baptistry. The deacon and clerk of the church, both experienced carpenters, superintended the construction. Last spring the church ventured on a second cooperative endeavor and seeded one hundred acres to wheat. After paying for the threshing and all other bills the church realized nearly \$1,000 from the venture. It was commonly reported that the "Lord's Farm" was the best in all the community. Rev. A. G. Anderson, who lives at Ryder, is pastor.



THE ROSEGLEN CHURCH IN COURSE OF CONSTRUCTION

Rev. Lee To

A great missionary has passed away. Rev. Lee To, minister of the Morning Star Chinese Mission in Doyers Street, was suddenly stricken after making an impassioned plea to the warring Tongs at a meeting November 22nd. He sank down in his chair as the leader of one of the Tongs denounced his plea for peace, and never rallied.

Mr. Lee was 61 years of age. He was employed by The American Baptist Home Mission Society in Chinese work on the Coast from 1898 to 1904, and had been at work in Chinatown for about twenty years, for eleven years as head of the Morning Star Mission, under the direction of the New York City Baptist Mission Society in cooperation with the Home Mission Society. His heart was in Chinatown, his soul inspired by devotion to Jesus Christ.

As he lingered in an unconscious condition for a day, throngs of people visited his home, bringing their doctors or their medical remedies, extending consideration and courtesies to the stricken wife and daughter. After the death they nearly filled the Mission with their floral tributes—a rare expression of respect and devotion.

The funeral service was unusual—it was distinctly a religious service. Mr. Hue Wing spoke in behalf of all the Chinese organizations; Dr. John R. Henry, of the Methodist Church of All Nations, spoke of him as a Friend; Dr. Frank A. Smith, of the Home Mission Society, spoke of him as a Missionary; Dr. Charles H. Sears, who was in charge of the service, gave a personal tribute and called upon all to "establish the works of his hands," committing himself and so far as he was able to do so, the Baptist de-

nomination, to the perpetuation of the work on a better foundation.

The brilliant daughter, a Doctor of Philosophy of Columbia University, asked permission to express for her mother and herself their sense of gratitude for the kindness shown them. In an impassioned word she committed herself to the great objects to which her father had devoted his life.

Other parts in the service were taken by Rev. Wm. N. Hubbell of Mariners' Temple; Rev. R. A. Crane, Dr. Millard Robinson of the Methodist City Society; and the Rev. W. Arthur Howden, International Chinese worker. The conviction is becoming strong that an adequate center for Chinese work must be established in Chinatown.

Chinese Associations met the entire expense of the funeral, including burial plot, and received sufficient additional funds to erect a monument. When the procession left the Mission there were six automobiles filled with flowers, the hearse being drawn by twenty-four young Chinese, each pulling on black silk ropes. Though most Chinese do not dare to visit Chinatown at the present time because of the tong "war," and business is at a standstill, the line of Chinese following the hearse was a long one. One burly policeman was heard to say, "He was a great fellow, wasn't he? He held a big place among the Chinese. I am afraid things will not be any better now that he is gone—there is nobody to take his place." A Chinese remarked, "He was a Christian. They say their God died to save men. Lee To died for us."—*E. C. Kunkle, in Metropolitan Bulletin.*

A Notable Dedication

The receipt of a souvenir copy of the dedication of grounds and buildings of the Kansas City Baptist Theological Seminary at Seminary Heights, Kansas City, Kansas, calls attention to the remarkable growth of that institution un-



TRAINING SCHOOL HOME



REV. LEE TO

der the presidency of Dr. Philip W. Crannell. Founded in 1901 to meet the need for a theological school in the Middle West, it has achieved solid results. Beginning with an entering class of five students, in 1924 the enrollment was near the hundred mark, with thirty-one states and seven lands represented in the student body. The Seminary furnishes each year one-fourth of the active working pastoral and official force of Kansas; a graduate of the Women's Training School is head woman worker at the Bethel Neighborhood Center; the director of boys' work is a student, and several others are active in the Bethel; many of the Seminary men are missionary pastors in the Central West, and others are found in China, Central America and South America; while missions is a special department of the work, headed by a former director of normal work in Burma. This indicates what the growth of the school means to our denominational interests at home and abroad. The Women's Training School is an important feature of the work.

The Seminary was located in the city, in made-over private residences, making the best of these temporary quarters until the way opened to something permanent. This came when the city bought the old property for high school uses, and the Seminary secured a campus of twenty-one acres finely located on what has been named Seminary Heights, a tree-crowned hill overlooking the city. Here the first units of the new buildings, planned with the counsel of the denomi-

national architect, George E. Merrill of New York, have been erected. The Women's Training School and the new Administration Building were dedicated in November with appropriate and joyous exercises. The illustrations show what admirable use has been made of the colonial style, which was selected because it is the most distinctively American, as Dr. Crannell truly says. It fits all sections, and more than that, fits the purpose. The corner-stone declares that it is built on "Jesus Christ, God's Son, our Saviour."

Foreign Students at Denison

A recent visit to Denison University afforded me a fresh revelation of the international character of the institution; in addition to several sons and daughters of missionaries, there are enrolled students from at least nine or ten different countries. The whole university knows "Dave" Hla, a strapping athlete from Burma; equally popular are Kato from Japan and Aguilar from the Philippines, seniors who are interpreting their countries to fellow students and professors. There are also students from Roumania, Italy, Mexico and other lands.

All of the foreign students at Denison feel at home; they are not conscious of being "foreigners"; several belong to the Commons Club and take their part in the stunts along with the American students. Faculty members accord to the foreign students the same treatment granted to others; to private homes and churches the students from abroad are welcomed and at least one fraternity group points with pride to the records indicating that in the eighties a Japanese student was initiated by their chapter.

Thus it is that Denison is educating American youth to be world citizens; to this end the exchange professorship with Robert College helps, and the frequent visits of world travelers to address the student body make their significant contributions.—*Charles D. Hurrey.*



ADMINISTRATION BUILDING

WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

OUR MONTH

"And so we builded the wall, for the people had a mind to work."

And so we shall raise that \$36,000 for the Guild girls have a mind to give A Lift of Love for the Whole World's Good.

This is our month, and the sixth and seventh are our two Red Letter Days. Let us make them days of prayer, of vision, of dedication to the great World Task to which we have set our hand.

"We give Thee but thine own
Whate'er the gift may be."

SEEING FOR THEMSELVES

Enthusiastic letters have been received from two C. W. C. Secretaries who are making a world tour, Mrs. A. W. Rider and Mrs. Earl V. Pierce. Do you suppose our dreams will ever come true and that we shall with our own eyes see some of our Guild Missionaries in action and some of the buildings we have helped erect? Mrs. Rider tells of her visit to our Jubilee Dormitory in Swatow, China, says it is beautiful, and that we would love the girls there who form our Guild Chapter. Mrs. Pierce says they have had three wonderful weeks in Japan, each day crowded full from 5:45 A. M. to 10 or 11 P. M. She was met at Yokohama by Evelyn Camp who was Minnesota's first Guild Secretary and who is now in the Osaka Training School. She says, "Everywhere we go Evelyn speaks to the people with whom we come in contact about Christ. She always manages to find some opportunity. I have seen her speak to women on the train, boys that have carried our luggage, or a guide to the Buddhist Temples. In every case she receives courteous and interested attention and often finds they are connected with some Sunday school."

After reading that I thought I would ask myself and you, how often do you and I speak of Christ to those whom we meet daily or occasionally?

WHY DID THIS GUILD START RIGHT?

Find the answer to the above in the following from the new Chapter at Port Jervis, N. Y.: "On December second a World Wide Guild was organized in the First Baptist Church and we are enclosing our application for membership. The

superintendent of our Sunday school has asked that the Guild take charge of the school December 28 and present a missionary program. Eight of the girls gave me their names for my MISSIONS' club."

A REAL ADVENTURE IN BROTHERHOOD

The Italian Guild Chapter in connection with the First Church, New Haven, Conn., has pieced and tacked a comfortable and sent it to Mather School for the Negroes, and has started another. The girls also packed a box of flower seeds and sent it to China. Haven't they the true spirit of sisterhood, these Italian Worth While Girls?

State Rallies

SOUTH PACIFIC'S FOURTH RALLY

Our wonderful Fourth Annual Rally held November 8 is now a beautiful memory and I want to tell you about a few specific features. We began with a Workers' Conference in the morning with fifty present. Helen Hobart was with us and was a tremendous help. Mrs. M. Grant Edmands, who was there during the afternoon and evening, said recently: "It was a beautiful Rally, and as I sat facing them that evening I was greatly impressed with the personnel of the girls before me."

Some of the special features of the program as presented by the girls were very clever and "put over" their points in fine fashion. In presenting our new Point Standard the Redlands' girls staged a Cafeteria à la W. W. G. First they set

up their bill of fare, each dish being an item on the Standard, the price being the number of points. Their counter was two long tables, behind which sixteen girls served their dishes of food. A customer came in, studied the bill of fare, took her tray and started down the line. Each girl presented her special and boosted for it. A ticket was punched after each purchase. Two items on the Point Standard were made very clear and attractive and it all "brought down the house."

Our Missionary Charade made quite a hit and showed the girls how they could become better acquainted with our District Missionaries in their Chapters. We used Ruth Ward. The first scene was from the Bible account of Ruth, Orpha and Naomi. It made a beautiful pantomime and Ruth's words, "Entreat me not to leave thee, etc.," were given from behind the scenes. Second scene—a Hospital ward; and third, Ruth Ward giving a piano lesson to a real Japanese girl. We expected Miss Ward but she was not able to be there so we had to impersonate.

For the second year the Carolyn Matthews Chapter of Redlands won the silver candlestick with 100% record on the Point Standard. We were so happy to have the presentation made this year in a beautiful and impressive way by the donor of the reward, Mrs. Mary Ayer Godfrey.

ARIZONA'S FIRST RALLY

The State paper of Arizona has this to say about it: "We wish that all you older folks as well as the rest of the young folks could have enjoyed the W. W. G. State Rally with us. It so far surpassed our dreams, and we had some dreams, that we are more than ever convinced that the training of Worth While Girls and enlisting them in service is a task that deserves our best and all there is of it."



ARIZONA'S W. W. G., RALLY AT PHOENIX

The Rally was held at Phoenix, November 1-2, with 70 girls present, representing 10 Guilds, which was fine for a first Rally in a State of such distances. The picture shows the group around the banquet table. Miss Myrtle Love writes: There are one or two things that stood out as unusually inspiring features. The sunrise meeting out on the desert was one of the most beautiful meetings I have ever attended. We were far away from everyone and everything else, and God just spoke to us each and all. We were ready for the Sunday school lesson which followed when we had returned to the city. Mrs. Day based her thoughts on Margaret Slattry's little book, "He Took It Upon Himself." Dr. Day took as his theme the "Highway to Leadership" and brought a wonderful message to the young folk. Afterward he gave the opportunity for those who wished to take the stand for definite Christian work, no matter where or what it might be, to rise. There were between 20 and 25. This was followed immediately by the communion service. It was beautiful and certainly made us feel that we had been repaid for all the efforts which we had put into it.

OTHER STATE RALLIES

Eastern Pennsylvania had its Third Annual Rally in Scranton, November 21-23. Seldom has a local committee done more in preparation and creating an atmosphere than did this one. Immanuel Church was wide open with a warmth of welcome and hospitality that gladdened the heart. The banquet was most beautiful and enthusiasm ran high. Mrs. Arthur Smith, the State Secretary, had planned a program varied and spiritual and it is not surprising that already several applications have come as a result of that Rally. The Conference on Methods in the morning was one of the best of the Fall Rallies. One letter received soon after the Rally says: "It was quite a revelation to some of our folks to learn that the W. W. G. organization was such a big one and they are thrilled with the thought."

The following week-end, November 28-30, came Western New York Rally at Niagara Falls under the leadership of Mrs. Jeannette Martin Stafford, and they gathered there 270 strong. The Saturday afternoon program was one of the strongest and most impressive I have ever witnessed. There was a song contest; a short story contest which included three stories told by Guild girls with wonderful effect; a debate between Syracuse and Buffalo on the Japanese Exclusion

Act; a talk by Miss McCormick, missionary among the Poles; and Chee Moo's Choice impressively given by the Prospect Junior Guild of Buffalo. It was a long afternoon but a bracing hike to the Falls for an hour just before lunch had been a good tonic. The banquet was held in the High School, and on Sunday morning Rev. W. C. Mercer had a communion service at 9:30 which was followed by a Consecration Service. The local committee had anticipated every possible need and every attention was given to the minutest details.

*Faithfully Yours,
Alma J. Noble*

OUR FIRST CHAPTER IN TELUGU LAND

Before she went to India Miss Geneva Brunner was our Guild Secretary for South Pacific District and the following is an excerpt from a letter just received from her:

"Yesterday I had one of my day dreams come true. We organized a W. W. G. in the Bible school and we are very happy over it as it is the first Chapter in Telugu land. The Secretary will write you more about the Chapter but I wanted to write at once so we could get our Chapter number as soon as possible. The new Society is made up of the Bible school teachers and senior class, a few of the high school girls and a few of the teachers in the high school. These were specially invited because of their evident interest, but it is really a Bible school Chapter. I showed the girls your picture and my star pin, etc., and they are very enthusiastic. All our meetings must be held in Telugu because many do not understand English, but our President and Secretary are English-speaking girls. Please write us and give us our Chapter number. I am sure you rejoice with us in this advance step. The girls said yesterday, 'Before this we have been receiving all the time, now we want to begin to give out to others.' It surely enlarges their vision."

This appreciative letter so quaintly expressed was written by the Secretary of this new Chapter. I wish you might see the script too.

Dear Miss Noble: You will not I trust unwillingly receive this letter addressed to you by one who has not indeed the honor of your own personal acquaintance but who has the privilege of friendship with your beloved friends in Christ, Miss Moran and Miss Brunner.

I am exceedingly glad to inform you that a W. W. G. was established consisting of 26 members with its respective officers in the A. B. M. Bible Training School. We members are thankful to Miss Moran and Miss Brunner for they are the ladies that informed us and helped us very much to establish a missionary Society which is useful and may be helpful to the whole world.

We consecrate ourselves for the service of God and we try our level best with our whole heart and soul to give help to the people who are living in different parts of the world. We hope that you will kindly pray for us to do the same for the glory of our Saviour. We request you to be kind enough to include our Chapter in the W. W. G. and to send a number as early as possible.

We are all grateful and thank you ever so much for all the care and interest that you have taken for the good and benefit of our country and for us who are quite strangers to you. We are all praying for you so that you may be prospered and be crowned with success in all your efforts for His glory and honor. We hope to get a favorable reply at your earliest convenience. Closing with best regards, yours most obediently,

P. Martha Sadhu, Secretary.

CHRISTIAN AMERICANIZATION IN ACTION

Miss Alice Brimson gives some fine suggestions in the following paragraphs for real personal service. Won't you be another Guild or another Worth While Girl to do some of these very things in your town?

One World Wide Guild held a Story Hour while the mothers studied English. At Kingston, Cal., the Intermediate World Wide Guild took charge of a group of Mexican children and by telling them stories, playing games and having tea parties, kept them quiet during the mothers' English lessons. Results—nearly every mother and child is attending the Sunday afternoon Bible Story Hour.

At Fort Scott, Kansas, the World Wide Guild gave a picnic for the Mexican men, women and children. There were 24 present. The men of the church furnished cars to take them out and the girls cooked frankfurters and coffee and served jelly, preserves, vanilla wafers and bananas. A bean bag board furnished the amusement.

One Worth While Girl taught English to a Jewish woman who kept a store in her Iowa town. For two years she went

to that home every week and not only did she teach that foreign-speaking woman to speak English but she helped her to do simple arithmetic also. When the woman's young sister came from the old country, this girl took her to her own Sunday school class.

One Worth While Girl gave up a cherished plan of rooming her Senior year with a dear American friend in order to do the more neighborly thing—to be a roommate to a Japanese student. "Verily she hath her reward" in a greatly enriched life.

Other World Wide Guilds can enter-

Honors to accumulate beginning Sunday, November 16; 1 point for C. A. Band (church attendance weekly); 5 points for each of the following: 25 National Reading Contest points, Foreign and Home Gift to White Cross, attendance at the W. W. G. and B. Meetings, bringing new members, participating in Guild Program, serving supper, washing dishes.

A HARVEST BANQUET

It was the Junior Guild's Banquet at Springville, Ill., November 15, and the harvest idea was carried out in decorations, place cards and program. A can-



WORLD WIDE GUILD, FAIRBURY, NEBRASKA

tain girls from foreign-speaking homes or churches or missions; organize W. W. G. or Crusader Companies in foreign-speaking churches; bring children from foreign homes into an English Sunday school; help in Daily Vacation Bible Schools in foreign communities; gather magazines and take them to foreign-speaking homes; learn to believe and to act out the belief that "God hath made of one blood all nations." What will your World Wide Guild do?

A NEW IDEA

Miss Vera Rice of the Baptist Temple, Brooklyn, has surely evolved a stimulating idea which I gladly pass on as a suggestion to others. "We have really discovered a bright idea at the Temple. This happens so seldom I thought I would pass it on. Our Intermediate Guild expects to earn three felt letters—W. W. G.—through the Honor Point System."

For each felt letter, 25 points.

W.—Worth—25 points.

W.—While—25 points.

G.—Girls—25 points.

...—Dots—25 points.

opy of yellow and white crepe paper over the tables, yellow candles, and flowers made a beautiful setting. The Toasts were in the form of an acrostic:

H—Howdy.

A—Greetings from Senior Guild.

R—Resources.

V—Victories.

E—Energy.

S—Stunt.

T—Game of T.

This Guild is composed of High School girls. As Seniors we are very proud of our Junior Sisters.

POINT STANDING

Points attained by Sullivan Road, Pa., Chapter last year:

2 for 12 Program Meetings.....	60
4 for Missionary pageant.....	25
For four duplicate programs....	40
8 for 100% of Guild reading MISSIONS.....	75
9 qualifying in Reading Contest..	75
12 for organization of C. W. C.....	25
13 100% membership contributing..	25
15 for meetings when every girl offered prayer.....	300
	625

A SUMMER CHRISTMAS TREE

Dear Miss Noble: We had a wonderful time at the State Rally in Scranton and at your request I am writing about our White Cross work. There are only nine of us and the oldest girls are 13 but we had a Summer Christmas Tree this year which was quite successful. Everybody from our church was invited and they brought in all kinds of toys, dressed dolls, aprons, children's clothing, and other things. We sent Christmas boxes to Miss Anna Morgan, Fireside Schools, Nashville, Tenn., and Miss Eva Fewell, Fallon, Nev., and Mrs. Amelia Pauling of West Homestead, Pa. The girls dressed six dolls, embroidered 10 eating bibs with cute little designs and made 21 scrap books, also furnished several strings of beads, handkerchiefs and motto cards. The girls also sent a package of bandages to Spelman College Hospital, and collected comic pictures and jokes from papers and magazines, besides other reading matter for the Leper Mission. We collect Sunday school papers and send to "shut-ins," hospitals and missionaries. Also a lot of post cards. We are going to try to get some things together for Miss Richardson of Camden at our meeting next week.—Vera E. Gorham, Clark's Summit, Pa.

A GOOD LIVE GUILD

Fairbury, Neb., has a two year old Guild Chapter that tries to be worth while. Each year they have taken the foreign and home study books for their programs. At their very first meeting they decided that they must learn to pray in public. At every program meeting they have ever had, every member has taken part in their Circle of Prayer. The girls make their own year books, typing them, and having them as attractively gotten up as possible. They always use the beautiful initiation service in receiving new members. Once a year they entertain their mothers at their meetings. Last year they won over 700 points in their reading circle work. They took a written examination of the Intelligence Test. Several papers were 100% and the entire Guild made an average of over 94%. They gave the play "Two Masters" one Sunday night, the regular church hour being given over to them. When the subscriptions to MISSIONS had expired last year, and no one in the church attended to them, one of the Guild girls secured the renewals and new subscriptions. They furnished materials and made two layettes at their White Cross meetings. They made a gift for the Continuation Campaign. They dressed

dolls and sent a box of them to Japan for a Christmas gift. They also sent a Christmas box to Omaha. Then, as had been their custom, they gave a fine Christmas to a poor family, decorated a Christmas tree, gave toys, candy and fruit for each child, and a goodly supply of groceries for the family. They earned and sent \$30 for the support of a girl in school in India, one who could not otherwise have the opportunity of the schooling. On May 2nd, they celebrated their second anniversary by giving a birthday party to all members of the

church or congregation who paid, as the price of admission, as many cents as they were years old. They had previously been given dainty little May baskets, which the girls had made, in which each was to put his birthday admission money. We had an hour of amusement for the guests, then gave a brief sketch of the Guild since its organization. This year they started in September with the book, *Adventures in Brotherhood*. They recently dramatized two Chapters in this book, and had their mothers as guests at this meeting.

The nurse would have bound her small feet up so tight,
But her father said, "No, she shall read,
she shall write,
She shall go to the school in the next street but one,
She shall learn, though she came when we wanted a son!"

The gods on the god-shelf were shocked at her book,
And they fixed on her feet a most scowling black look.

"Can she read? Can she write? Can she hop, skip, and run?
Not so the grandmothers of Wanted-a-Son!"

But she learned a new story that set her heart free,
And she learned a new song—it was "Jesus loves me,"
And the idols came down from the shelf one by one,
While she earned a new name—little Wanted-a-Son.

She took her diploma as Beautiful Pearl,
And no more did her friends call her "only a girl";
In the mission school now her work's faithfully done,
None so happy or useful as Wanted-a-Son!

If I lived in China far over the sea,
I'd want someone to tell me that Jesus loves me,
Will you go, will you give, that souls may be won,
As precious to Him as Wanted-a-Son?
—Edith G. Estey.

"NO LANTERN FOR WU LEE"

This, a "Play of China for Boys and Girls," by Helen A. Murphy, is by far the most charming and artistic play with a missionary message ever offered for boys and girls. Miss Murphy is a teacher of Dramatics at Columbia University and has had large experience in directing children's plays. While the play is simple there are great possibilities suggested for elaborating it with music in character and appurtenances. I covet for every Crusader Company and every Church the pleasure and education of producing this play. Send to our Department for it. Price 25c.

AN INDIAN POW WOW

The C. W. C. in Long Island Association, Brooklyn, has an enviable reputation for the Rallies it holds. The last one was in December and Mrs. Shrimplin, the



A Child's Prayer (Ex Ore Infantium)

Little Jesus, wast Thou shy
Once, and just as small as I?
And what did it feel like to be
Out of Heaven, and just like me? . . .
Thou canst not have forgotten all
That it feels like to be small;
And Thou know'st I cannot pray
To Thee in my father's way—
When Thou wast so little, say
Could'st Thou talk Thy Father's way?
So, a little Child, come down
And hear a child's tongue like Thy own;
Take me by the hand and walk,
And listen to my baby-talk.
To Thy Father show my prayer
(He will look, Thou art so fair),
And say: "O Father, I, Thy Son,
Bring the prayer of a little one."
And He will smile, that children's tongue
Has not changed since Thou wast young!

Francis Thompson.

FEBRUARY

The shortest month of the year, and full to bursting of so many things. Birthdays of Washington and Lincoln and possibly some a little nearer home than these heroes, Valentine Day and the last day of our study of "Better Americans No. 2." Mrs. E. S. Osgood has written a Pageant based on this book, after the style of "A Love Chain to Japan," in which many children take part but most of the speaking is done by the Interlocutor. It is called "The Gift Tree," and may be secured from our Literature Departments for 10c. This month we also begin the study of China and shall find just as much interest in

this study as in "Better Americans." Be sure you have all the Helps you can afford to buy to make China familiar. It is surprising what clear pictures are made in a child's imagination. That is one reason for urging that Leaders of Crusaders and Heralds make use of the Cut-Out patterns recommended previously.

Another letter from Mrs. Rider is promised in which she will tell us how a Sunday school was gathered on the streets of Ningpo by using picture cards with plain paper backs, sent from America. She also saw Miss Dowling in Shaohsing, and will tell us about it. She will be back in February—another good day for us.

Mrs. Edith Gurley Estey has written a poem which we shall all be glad to have recited in one of our meetings and on C. W. C. Day. It is entitled "Wanted—A Son," and is printed below. Save this copy, as it may be some time before it will appear in leaflet form.

WANTED—A SON

If you were a girl with shiny black eyes
Which looked at the world with baby surprise;
If you were a girl would you call it much fun
To be known by the name of Wanted-a-Son?

Where the storied pagodas point up to the sky,
And the bells softly ring as the breeze wanders by,
Far over in China her life was begun,
This wee baby girl they called Wanted-a-Son.

Association Secretary, as Pocahontas was in a gay costume and as usual full of resources. Most of the churches were represented by large groups, several sending between twenty and thirty children. Each church had one boy dressed as an Indian Chief and there were some Companies and Bands in which every member wore real or paper feathers and brought their bows and arrows. This was an occasion for gift-bearing. The Chiefs of the Tribes went to the platform and held large sacks into which each child put his gift as the roll of the churches was called. The gifts were mailed two days later to eight different missionaries among the Indians, at a cost of \$26 postage, which indicates the size of the boxes.

Chief Spotted Horse of the Osage Tribe wore a genuine costume complete in every detail. He was Clinton Griffiths of the Lenox Road Church, and was kind enough to have his picture taken for MISSIONS. Two of the Yells are given as samples. The third yell was given at a Washington Rally in the Fall for their Secretary, Miss Alice Meynes.

Lead a meeting?
Sing a song?
Learn a poem?
Help along?
Will we do it?
Well, I guess!
Crusaders always answer
Yes!

(Richmond Hill.)

We are little Indians
From way out in the West,
Red Bear is our chief
'Cause he's braver than the rest.
We took our bows and arrows
And went hunting yesterday,
For Junior Crusaders
To bring with us today.
(Euclid Ave., Brooklyn.)

There are mines of silver
And mines of gold,
Mines of copper yet untold,
Mines of granite for the palace,
But the best of Meynes
Is our own Miss Alice.
(Hyattsville, Washington, D. C.)

JUNIOR CHURCH BULLETIN

JEFFERSON AVENUE CHURCH, DETROIT,
MICHIGAN

A fine example of cooperation on the part of boys and girls, and of the value of the all-around training that we have been urging, is shown in the Bulletin that the boys and girls of the Jefferson Avenue Church, Detroit, arrange and type each week for their Junior Church.



CLINTON GRIFFITHS AS CHIEF
SPOTTED HORSE

Two copies have been sent to me, one of which I am reproducing. The front cover has the above caption, a picture of the church, and the names of three adult leaders apparently, Mrs. W. F. Berry, Mr. H. S. Wedell, Miss Mary Owens. The back cover has the names of the Deacons, the Crusader officers and the Chairmen of Membership, Reading Contest and Work Committees. There are eleven officers and nine different boys and girls for them. Two of the Deacons are officers also of the Crusader Company.

On the inside the Order of Service is on one page and notices on the other. Besides the hymns, Call to Worship, Scripture reading, prayers and offering, they had:

Special music, Initiation of new members.

Program—"Brothers Together Founding a Nation."

Salute to Flag followed by hymn "America."

Salute to Christian Flag.

"Fling Out the Banner."

Two Stories: "The First Thanksgiving" and "William Penn."

The Twenty-third Psalm in the American version and the Indian version.

The notices were as follows:

"Today is Crusader Day. We are very glad to have a Crusader program again. We have several new members to join our band. We welcome all new Juniors

and hope they will enjoy it so much they will all come again.

Wednesday evening is the last week for our Mission Study class. We have enjoyed the study about China very much, and we thank Mrs. Berry for making the class so interesting for us.

On account of Thursday being Thanksgiving Day, we shall have no choir rehearsal this week.

We have 688 points in the reading contest. We want Jefferson to get the picture this year. If you haven't read any books yet, get one from Betty Moeller today. All Juniors must keep busy.

Mr. Allen's sermon subject for tonight is "100% Americans." He will illustrate the sermon with beautiful pictures. All Juniors will enjoy it very much.

It is cause for Thanksgiving to find such correct information and general interest and clean handiwork on the part of this group of boys and girls.

MOTHERS' MEETING

FIRST CHURCH, BRIDGEPORT,
CONNECTICUT

While the Heralds and the Children's World Crusaders are receiving missionary instruction, the mothers of the First Baptist Church of Bridgeport meet with Miss Fannie Smith, a trained kindergarten and talk over problems relating to the child. The topics for discussion are: Physical, Mental, Social, and Moral problems. Physical is divided into shelter, food, clothing, rest and sleep, cleanliness, hygiene and care, sex training and sense training. Each of these sub-topics is given to a mother who is ready with points for discussion at the next meeting. Mental problems are divided into imitation, language, reading, memory, imagination (truth and falsehood), relaxation, instincts. Social and moral have not yet been assigned.

These discussions are proving of great interest and help. There were 16 mothers present at the last meeting. A list of six splendid books on child nature and education are suggested to be read in connection with the class. The Jewels are in charge of Miss Hoyt, who is Miss Smith's assistant at the latter's kindergarten. Miss Hoyt has some of the girls who are training at Miss Smith's school help her. There were 13 at the last meeting.

The importance of training the child was brought to us in the Home Mission topic of last year, and a Mothers' Meeting seems a logical way of putting theory into practice, as enlightened mothers mean better educated children. The meeting also provides a profitable way for the mothers to spend the hour while waiting for their children, most of whom are too young to go to the church unaccompanied.

(It is not to be wondered at that this church had last October, 13 out of the 15 seals on their Standard of Excellence for the Women's Missionary Societies for this current year.)

Mary L. Holt

ADDITIONAL HONOR POINTS

Because of the demand from Crusaders who have memorized all the Bible passages and hymns given on the last Honor Point list, we are adding some new selections, without taking away any of those previously listed.

Hymns

"America the Beautiful" (4 verses), 5; "I Would Be True" (2 verses), 5; "From Greenland's Icy Mountains" (verses 1, 3, 4), 5; "The World Children for Jesus" (5 verses), 5; "Where Cross the Crowded Ways of Life" (verses 1, 3, 4, 5), 5.

Scripture Passages

Psalm 27, 10; Psalm 96, 10; Psalm 97, 10; Psalm 121 and Luke 15:1-7, 10; Matt. 25:34-40, 5; Romans 10:8-15, 5; Book Review (accepted by the Leader), 25.

"CHRISTMAS IN TIENTSIN, CHINA"

This is one of the cleverest of the new plays on China for children. It is The Birds' Christmas Carol in China. Get it. Not only the children will enjoy it but everybody. It is short, taking not more than 20 minutes, and the price is 10c. Send to Woman's Board of Missions, 14 Beacon St., Boston, Mass.

Special Missionary Assignment

Poem—"God Wants the Boys and Girls"; Scripture Passage—Matt. 5:1-16; Hymn—"We've a Story To Tell to the Nations," 50.

ALL IN FAVOR SAY "AYE"

One feature of our training that is popular with the children and will be valuable to the church later, even if it doesn't make a very considerable difference in the balance sheet now, is the training in making decisions about their interests and in voting on their problems. Especially do they like to vote on where their

money is to go. There is no question about their vital interest in a person or work, once they have discussed it thoroughly and voted to carry it to the extent of their financial ability. This of course imposes a great responsibility on the leader, for it would be easy to create interest in local philanthropies or in welfare work in the Orient, or the Near East, all of which are good, but should be taken care of by adults while these Baptist children are learning to give their first allegiance to the work that Baptists are solely responsible for.

(Continued on page 126)



Rice is good! (A Chinese Girl)

MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.




Write Name, Address and Age Here:

(Pictures must reach us by February 20)

December Prize Winners

The prize winner in the first group for the best colored picture of "In the Bazaar" is David Crawford, age 10, of Watertown, Mass.; and Robert Bridge, 13, of Canton, Ohio, wins the award in the second group. The following boys and girls are on the Honorable Mention List: Ruth Cummings, Newport, N. H.; Mildred Church, Newport News, Va.; Young Dung Shang, Jersey City; Arvilla Hyde, Racine, Wis.; Ann Weston, Wood River, Ill.; Dorothy Crawford, Taft, Cal.; Whitmore Stillion, Monrovia, Cal.; and Susan Lederer, Norfolk, Nebr.

MISSIONS' PUZZLE PAGE

<p>1 Part of a pen in the midst of changing</p> 	<p>2 The way some people say YES and a kind of a DOG</p>	<p>3 $\frac{1}{5}$ of a Knife $\frac{1}{2}$ of a Loaf doubled</p> 
MISSION STATIONS		
<p>4 A word used regarding a fly and an ejaculation</p>	<p>5 $\frac{1}{2}$ a suit & a 2 letter contingent & $\frac{1}{3}$ of you</p> 	<p>6 A pet An article A letter often dropped</p>

SERIES FOR 1925. No. 2

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1925, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1925.

Second Prize—A subscription to *MISSIONS*, for correct answers to four puzzles in each issue, or for 44 correct answers out of the 66. *MISSIONS* will be sent to any address.

Send answers to *MISSIONS*, Puzzle Department, 276 Fifth Avenue, New York.

Answers to January Puzzles

1. R. A. Thomson.
2. W. E. Wiatt.
3. Sarah Whelpton.
4. E. E. Silliman.
5. Emma H. Simonsen.
6. R. J. Journey.

Words To Look Out For

Hygiene, not hygeine.
Loneliness, not lonliness.
Accelerate, not accellerate.
Filipino, not Philipeno.
Biggest, not bigest.
Siege, not seige.
Shanghai, not Shanghi.
Niece, not neice.
Dedicated, not dedecated.
Volunteer, not volenteer.
Buried, not burried.
Which, not wich.

Omitted, not oमित.

Occasion, not ocaasion.

Missionaries, not missionarys.

Old and New Contestants Please Note

For the information of those who are entering the Question Box Contest for the first time this year, it is not necessary to write out the question. All we require is the number of the question, the answer, the number of the page on which it is found, and the work signed legibly.

Only subscribers to *MISSIONS* are permitted to enter the contests.

Prize winners in the 1924 Contests will be advised as near March 1st as possible. Subscriptions that are due as awards will be entered from the date of the present expiration unless other instructions are received. Those who are entitled to books will receive them about the beginning of March.



*"I never
tasted such
Chocolate Cake
before!"*

*With
a filling
and icing made from*

**Baker's
Chocolate**
(PREMIUM NO. 1)



By all means the
most satisfactory
chocolate for cook-
ing and drinking.

REC U S PAT OFF

Walter Baker & Co. Ltd.

ESTABLISHED 1780

Dorchester, Mass. Montreal, Can.

BOOKLET OF CHOICE RECIPES SENT FREE

Select Songs of Praise



A new religious song book that is different. **Interesting—Inspiring—Satisfying.** A great treat of 165 best songs—40 not found in other current books. Will aid you in carrying out your program of Evangelism.

POPULAR SIZE — LOW PRICE

\$20 and \$35 per 100 according to binding. Special discounts to Evangelists and Dealers. 200,000 printed first edition. For Revivals, Sunday Schools and General use. Gives a real uplift. Returnable copy on request.

Send for Samples. Do you have copies of our two great books "REVIVAL GEMS," 10c and "LIVING HYMNS," 15c. Over a Million sold in less than two years and still going BIG. Order from

AMERICAN BAPTIST PUBLICATION SOCIETY
(The Judson Press) 1701-03 Chestnut St., Philadelphia
Chicago, 125 N. Wabash Ave. Boston, 16 Ashburton Pl.
Kansas City, 1107 McGee St. Los Angeles, 313 W. Third St.
Seattle, 439 Burke Bldg. Toronto, 223 Church St.

Samuel W. Beasley, Publisher, 2511 Park Ave., Chicago, Ill.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON
5524 Kimbark Avenue, Chicago, Ill.

Out of the Forum Mail Bag

The number of bright, tried-and-proved-effective plans which have found their way to *The Open Forum* this month encourages the conductor to believe that more and more program makers are mixing brains with missions. Have you ever tried programs like these?

A STEWARDSHIP MEETING

1. Hymns: Lift Up Your Heads, Ye Gates of Brass; Faith of Our Fathers, Living Still; Who Is on the Lord's Side?; The Church's One Foundation.

2. Scripture: Matt. 25:14-46; 1 Tim. 4:14 (8 words only); Mark 4:24; Is. 6:8 (Talent of opportunity). This man did not use even the knowledge he possessed: Matt. 25:26.

3. Solo response: Verses 3 and 5 of "Lord, Speak to Me, That I May Speak." (To be sung immediately after last Scripture selection, without announcement or pause.)

4. Prayers: Sentence prayers called for. Slips bearing specifics may have been passed out before beginning of service, someone being designated for the opening prayer and the pastor for the closing.

5. Quartette: "Shall I Empty-Handed Be," or "Brightly Beams Our Father's Mercy."

6. Two- or three-minute talks on Stewardship, covering such topics as the stewardship of time, of talent, of friendship, of money, of prayer, of the unspeakable gift. These talks may well be given by leading young men or women noted for their influence over young people, material for the talks being found in, "Money, the Acid Test," by McConaughy; "Stewardship and Missions," by C. A. Cook; "The Abundance of God," by Jessie Burrall; "The Stewardship of Prayer," by F. E. Taylor; "The Stewardship of Possessions," by G. N. Brink; "The Stewardship of the Unspeakable Gift," by F. L. Anderson. See also the literature catalogue for free leaflets covering the subjects.

7. Illustrated lecture: (Supplied by any literature bureau. See Denominational Directory in *MISSIONS*.) "A Story of Missionary Endeavor," 50 slides; "In the Foreign Field with the New World Movement," 57 slides; "Snapshots from Mission Lands," 60 slides; "The Story

of Adoniram Judson," 53 slides; "World Roll Call," 60 slides; "Stewardship of Possessions," 60 slides. These are accompanied by typed or printed lectures—very easily read.

8. An illustrated Hymn: "I Gave My Life for Thee," 15 slides; "Lead on, O King Eternal," 12 slides.

9. Benediction by the pastor, followed by solo response, one verse of "O Love that will not let me go."

Motto for Program: "Not how much of my money will I give to God, but how much of God's money will I keep for myself."—Mrs. Dura P. Crockett, New London, N. H.

INTELLIGENCE TEST

(Given at an open State Board meeting in Minnesota and abbreviated for its present use.)

1. The name of the Missionary District to which we belong: Central, Northwestern.

2. The longer of these two words: Block, mile.

3. The name of our state paper: *The Baptist*, *North Star Baptist*, *MISSIONS*.

4. The correct spelling of the following: Mite box, might box.

5. Write the word "true" or "false" after each of the following sentences:

State Board meetings are open to officers only.

The letters W. W. G. stand for World Wild Guild.

Minnesota has more women's societies than Wisconsin.

The Book of Hezekiah is in the Old Testament.

Making hospital supplies is a part of White Cross work.

6. Fill the blanks with proper words:

It is the duty of the.....in the local church to see that a W. W. G. and a C. W. C. are maintained.

The letters C. W. C. stand for.....

The address of (State Literature Secretary's name inserted) is.....

Gifts of money should be sent to....
.....if our state is to receive credit for them.

7. Cross out the parentheses containing the incorrect words:

(Mrs. A——) (Mrs. B——) is president of the State Board.

The reading contest is open to (women and girls only) (the whole church).

Reports from local societies should reach the Associational Secretary not later than (Dec. 15) (April 15).

Twenty-five cents looks (larger) (smaller) on the collection plate than it does in my pocket book.

8. Mark a cross after the names of the following missionaries from Minnesota who are at work in the Home Field: (List follows.)

9. Arrange the following words in logical order:

State work; District work; local church work; National work; Associational work.

10. Put a cross after the objects which can be called "missionary" objects:

Furnishing the church dining room with silver.

Paying the salary of a Bible woman in India.

Furnishing a bed in the hospital at Huchow, China.

Purchasing a typewriter for a missionary in Africa.

Subscribing for *MISSIONS* to put on the table of rest room in local church.

Sending books in reading contest to a frontier church.

11. Write a sentence stating what each of the following is:

The Book of Remembrance; *Adventures in Brotherhood*; Summer School of Missions; Mound; *Ming Kwong*; "Do It Now"; 701 Office Equipment Building, Minneapolis, Minn.

(Already a local city mission union has taken up this idea and issued a similar query sheet for each guest entitled "Information Bureau." Try it.)

METHODS-EXCERPTS

Space limitations preventing the publication in full of a number of worthwhile contributions, the following briefs are given:

Quiz on a Study Book: "In teaching 'Adventures in Brotherhood' to our women, I try to have a review each time. On Chapter 1, we made little colored paper pots, 'God's Melting Pot.' The second sheet had nine questions on the chapter, and on the back were the words, 'Come again.' It worked, as 15 more came next time. On Chapter 2, I had a responsive reading, a copy for each woman. The next time, each guest had a question on either Chapters 3 or 4 pinned on her back. At a signal, all moved around the room, no one being permitted to sit down until she had unpinned from some one else's back a question she was able to answer!"

Roll Call on Home Missions: Select snappy sentences on the topic under consideration, from leaflet literature

(such as Home Mission Vitagraphs); write them on the blackboard or slips passed around before the meeting, and have members rise and read them in response to their names. Have a wall map of the United States. As names are called, the women go forward and place black stickers (for Negroes), red (for Indians) or any other appropriate color on the places where we have missionaries among the people under consideration.

Devotional Services: Read Psalm 136, asking everyone to join with the leader in the response, "His mercy endureth forever," each time it occurs. In studying "Race Relations," give out references concerning persons of different nationalities mentioned in the Bible, telling how each found God. For example, a Syrian, 2 Kings 5; a Samaritan, John 4; a Roman, Acts 10; an Ethiopian, Acts 8; a Jew, Luke 19; a Moabitess, Ruth 1; an Egyptian, Ex. 2; a Tyrian, 1 Kings 5. Obviously only a few verses of each can be read, the remainder being a brief recapitulation of the setting. A good devotional outline is that of a talk by Rev. Francis Clavasse, printed in "The Record of Christian Work." It is called, "The Kneeling Christ," Mark 1:35. (1) A revelation. (2) An example—in secret as well as public; definitely for people and things as well as generally; strenuously—it cost him something; to prayer he added thanksgiving. (3) An instruction.

A Mary Hill Band Box: Order one from Mrs. Horace M. Hill, 415 Oak Grove St., Minneapolis, Minn. It contains "dozens of samples, beautifully made, hand painted, put together, and in some cases explained. Here is a pocket knife, hand tinted and put together with brass fasteners. There are three blades which open out like a real knife, one saying 'Pray,' another, 'Keep your pocket knife of service always clean and bright,' a third, 'It will dull with rust too soon if not used with all your might.' Then a traveling bag of dark cardboard simulating leather, with the straps and catches done in India ink and a program sheet fastened inside. And now the little Indian tepee done in water colors with a clever fastening which, when opened, discloses the program. Here's a blue Chinese bowl tied with red ribbon and decorated with Chinese characters in black. Then there's a more than life-sized key, tinted in gray, and saying, 'A key to progress in Missions. Will you pray?' At least send to Mrs. Hill for a catalog of her boxes and sets of charts."

☆☆☆

Kityang, China, has 31 churches.

Outstanding Books Selected from the Publication Society's Latest Issues

Borrowed Axes

By Russell H. Conwell, D. D., LL. D.

Sermons of Common Sense by the Author of "Acres of Diamonds"

The varied life and large human interests of Doctor Conwell are evident in all that he does. These ten sermons are of his best. They are not theological studies, but outpourings of a soul full of the practical social concern of the gospel.

\$1.25 net

The Miracle of Me

By Bernard C. Clausen, D. D.

Pulpit addresses by the author of "Preach It Again," that are startling and different; full of human interest, glorying in the Gospel. Every one of the twelve sermons is a shout of boasting as the preacher points to a truth from God.

\$1.25 net

The Minister and His Ministry

By John Mahan English, D. D.

Doctor English speaks of the minister first as a preacher and then as a leader in his church and community, and in his third lecture shows the equipment necessary to the minister's best product in preaching and leadership. Simple, Scriptural, practical, the three papers illustrate the finest ideals of the pastor's place and work, and show the road to attainment.

\$1.25 net

Being a Christian

By Robert A. Ashworth, D. D.

What is it to be a Christian? How may I become a Christian? Why and when should the Christian join the church? These are some of the questions asked and answered in the seven chapters of this little book. Simple in statement, practical in purpose, it is adapted to be of excellent service among young people and those who have to do with them.

\$1.00 net

A China Shepherdess

By Margaret T. Applegarth

Twenty-two delightful missionary stories about China, interesting to all ages, "ready-to-tell." Illustrated with twenty-two pen and ink drawings by the author, showing how to draw Chinese objects to illustrate the stories. Dozens of quaint and appropriate Chinese proverbs. To read these chapters is to accompany a most charming traveler into the heart of a mission school in interior China.

\$1.75 net

Worship in Drama

By Charles Arthur Boyd

A Manual of Methods and Material for Young People and their Leaders. The book is divided into two parts, one stating the Why and How of religious drama by young people, the other giving the What in the form of five Biblical dramas, two missionary pageants, and two pageants for special days. The book will be found practical in its suggestions.

\$1.60 net

Making a Missionary Church

By Stacy R. Warburton

The book takes its inception from the need of a comprehensive and unified missionary plan for the whole church, and goes at once into the heart of the problem—the training of the pastor and of all church leaders, and the development of living missionary interest and activity in every department.

\$1.75 net

Animal Land

By Willard Allen Colcord

Three hundred interesting TRUE stories about sixty different kinds of animals, birds, and insects. Full of thrilling adventure, humor, amusement, and useful information. The author was forty-two years gathering the material for this book. Sixteen original full-page illustrations; twenty-two feature pages. Bound in red cloth stamped in colors, with attractive jacket in colors. (12mo. 462 pages.)

\$1.75 net

Send for Our General Catalog of Books, Pamphlets, and Tracts

The American Baptist Publication Society

Philadelphia Boston Chicago Los Angeles Kansas City
Seattle Toronto

Order from our nearest house

Looking Backward

WHAT BAPTISTS WERE THINKING ABOUT AND DOING
IN THEIR YESTERDAYS

ONE HUNDRED YEARS AGO

From the American Baptist Magazine

Rev. Jonathan Wade reports the safe arrival at Rangoon of himself and Mrs. Wade accompanied by Mrs. Adoniram Judson. After an uneventful voyage he writes: "I need not attempt to describe the joy that Mr. and Mrs. Judson felt at meeting each other again in health in this heathen land." Two weeks later Judson and his wife removed to Ava.

Rev. G. H. Hough describes an engagement between British and Burmans in the Burmese War and the arrest of himself, other missionaries and seven Europeans. He writes: "The government, on their retreat, ordered us out for execution. The executioners accordingly rushed into the prison, seized and stripped us to the shirt and pantaloons, bound our arms with cords behind us, and dragged us out into one of the streets of the town, where our necks were bared, and we were ordered to the position of beheading. I was the only person among us who could speak the Burman language, and I proposed that we should not be at that instant killed, telling them I would go to the British fleet and propose an accommodation. This was assented to; but not until they had dragged us in the most barbarous manner about a mile from town. Then I was released. The next morning the other prisoners were released."

The leading article is a memorial biography of Rev. William Ward, one of the early Serampore missionaries who served with William Carey.

The New York Baptist Theological Seminary celebrates its 11th anniversary. The annual report shows 12 students in the Seminary at Hamilton, N. Y.

FIFTY YEARS AGO

From the Baptist Missionary Magazine

Dr. S. F. Smith in an article entitled, "The Martyrology of the Missionary Union," records the persecution, imprisonment, assaulting and killing of missionaries and native Christians during the first half century of Baptist missionary effort.

Vast changes in Japan are reported by Rev. J. C. Hepburn, mentioning in par-

ticular the adoption of many western customs, construction of railways, light houses and telegraph systems, the establishment of a postal system, hospitals and philanthropic institutions and the organization of a modern army and navy. All this followed the opening of Japan to intercourse with western nations.

The leading editorial calls attention to six new missionaries under appointment, waiting to sail pending the outcome of the fiscal year, and urges generous response of the churches.

A letter received by Professor A. Rauschenbusch reports severe persecution of Baptists in Russia following the annual meeting of the Association, which was attended by 1,500 delegates.

Rev. David Downie records his impressions of his first year of service in India. He describes the severe famine and the greatest flood which had ever visited Nellore. (Dr. Downie in 1924 completed 51 years of missionary service.—Ed.)

TWENTY-FIVE YEARS AGO

From the Baptist Missionary Magazine

Great preparations are being made for the International Missionary Conference scheduled for Carnegie Hall, New York City, April 21-30, 1900. This was the third world's Conference on foreign missions and the first to be held on the American Continent.

Rev. I. N. Clark writes a review of 50 years of denominational progress in Kansas, the statistics showing an increase from 30 churches, 15 pastors and 537 members, to 671 churches, 463 pastors and 38,860 members. At the beginning of the period there was one Baptist church member to 199 people in the State, and in 1898 there was one Baptist to every 38 of the population. The article also records the contribution of the State in men and funds to foreign mission effort, \$58,822 having been given during this period.

The Foreign Mission Board agrees to the proposal of the British and Foreign Bible Society to combine its translation of the Old Testament in Telugu with the New Testament in Telugu, translated by Baptist missionaries, into one Telugu Bible for use by the Christians in South India.

Rev. Eric Lund of Spain is requested to go to the Philippines to organize a Baptist

mission, and thus becomes the first Baptist missionary in the Islands.

From the Baptist Home Mission Monthly

The January issue devotes space to a review of the Baptist situation in North Dakota and the progress reported among English churches, as well as among the 5 German, 10 Norwegian and 7 Swedish churches.

The Blue River Association of Missouri in its meeting adopts a resolution favoring the union of missionary organizations of Northern and Southern Baptists.

A vigorous editorial opposes the request of Cardinal Gibbons and other Roman Catholic leaders to reopen the contract school question whereby Congress would return to the old system of supporting Roman Catholic Missions among the Indians out of the public treasury.

Home Missionary J. L. Limes describes difficulties in evangelizing efforts in Wyoming owing to the aggressive propaganda of Mormonism.

TEN YEARS AGO

From Missions

The Government at Washington is severely criticized because certain members of the Cabinet showed their race prejudice by establishing a color line in some departments where colored men and women were employed.

The Presbyterian and Baptist Foreign Boards reach an agreement concerning the occupancy of territory in the section of China near the Burman border. (This is the field where in recent years there has been a remarkable evangelistic ingathering under Rev. William Young.)

Dr. Gilbert N. Brink is appointed by the Board of Managers of The American Baptist Home Mission Society as Superintendent of Educational Work.

The Oregon Baptist State Convention tenders a banquet to Dr. C. A. Woody in recognition of his 30 years of service on the Pacific Coast.

After risking the dangers of the war zone a party of 12 foreign missionaries, who sailed from New York, October 10, 1914, arrived safely in India.

LOOKING FORWARD

You can help us
20,000 New Subscriptions Wanted
Send for Sample Copies
MISSIONS, NEW YORK
276 Fifth Avenue

Missions' Geography Lesson

Brief Descriptive Sketches of Baptist Mission Fields

No. 2—BELGIAN CONGO

Area.—Africa, in which Belgian Congo is located, has an area of about 12,000,000 square miles. It is so large that all of the United States, China, Europe, India and a few smaller countries could be placed within its borders. Belgian Congo itself has an area of 900,000 square miles or more than the territory of the United States west of the Rocky Mountains.

Population.—The total population of Africa is estimated to be 130,000,000, of whom 15,000,000 live in Belgian Congo. Along the Mediterranean Sea the people are of Syrian and Arabic origin. Elsewhere the inhabitants are all of the Negro race except where the white man has colonized as in South Africa.

Government.—Only three states throughout all Africa, namely Liberia, Abyssinia and Egypt, are independent. All others are possessions or dependencies of the white man. Belgian Congo is under the exclusive control of Belgium.

Climate.—Since Africa lies across the Torrid Zone the entire continent except in the extreme North and South has a tropical climate with its intense heat, high humidity and torrential rains. The white man finds these conditions very trying and Central Africa has come to be known as the "White Man's Grave." The Equator crosses Belgian Congo.

Health Conditions.—Since most of the population live in various stages of barbarism and savagery, health conditions are deplorable. Sanitation is practically unknown. Plagues and epidemics like small pox, yellow fever, bubonic plague, dysentery, sleeping sickness sweep away multitudes. Infant mortality due to ignorance of mothers is exceedingly high. Among some tribes old people are rarely seen for the old and the feeble are left to die or are killed. Africa offers a rich field for medical missions.

Religions.—Throughout Central Africa the religion of the people is Paganism in all its lowest and most degrading forms. Superstition, witchcraft, idolatry reign supreme. In the Northern countries Mohammedanism has made remarkable progress and there are now more than 40,000,000 Mohammedans in Africa. Christ and Mohammed will here have a long, hard struggle for ultimate conquest.

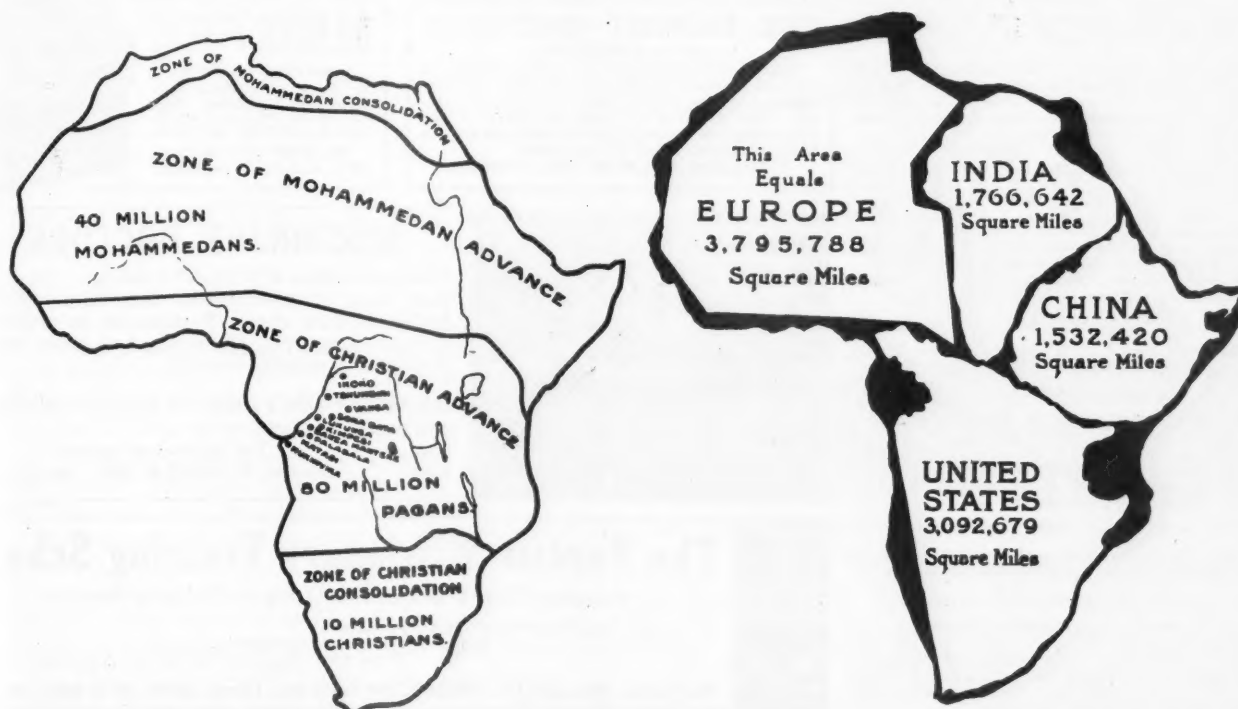
Mission Facts.—American Baptists began work in Belgian Congo in 1884 by taking over the Livingstone Inland Mission opened in 1878 by English Baptists one year after Stanley had explored the interior. Today there are 48 missionaries in service, assisted by 749 native workers. Church statistics show 37 organized Baptist churches in Belgian

Congo with 16 self-supporting and a total membership of 14,040. Sunday schools number 76 with 14,982 enrolled. Four medical missionaries with 9 dispensaries last year treated 6,632 patients.

Africa's Great Missionary.—The one name linked forever with the missionary history of Africa is that of Livingstone, who gave his life for the Dark Continent. His heroic story has been an inspiration to countless thousands, and Africa owes largely to him the interest that has drawn so many to follow his example in giving themselves to the uplifting of peoples sunk in helpless misery. Of our own foreign missionaries, some of the noblest are on the roll of our African fields. An interesting work is being done also by Negro Baptists for their race beyond the seas. Spelman College is represented there by some of its graduates.

Evangelism.—The Belgian Congo has had several revivals in its history as a Baptist mission field, the most widely known having been the "Pentecost on the Congo" in 1886. During the last three years another revival has been in progress, reports showing 2,713 baptisms in 1921, with 3,862 in 1922 and 2,572 in 1923.

Budget.—Appropriations for the Belgian Congo Mission for the fiscal year 1923-1924 totaled \$84,791.58, of which \$47,253.60 paid the salaries of missionaries, the remainder being used for work of missionaries, construction of buildings, transportation and for objects specifically designated by donors.



1. MAP OF AFRICA, SHOWING OUR MISSIONS. 2. MAP SHOWING AREA COMPARED WITH OTHER SECTIONS

(Continued from page 120)

To illustrate how successfully it may be done and how naturally the giving follows the teaching, an excerpt from a letter recently received from Mrs. Stoltz of Denver is quoted: "Every Sunday in the year we take a missionary offering. This offering always follows the story. If the story has been about 'Little Slant Eyes,' our 'Lady Treasurer' takes the offering in a little pagoda, made for that purpose; if the story has been about one of the Christian Centers that the Crusaders are helping to support, we take the offering in a little tarlatan stocking, like those we make to put candy and nuts in for the Christmas tree; if the story has been about some sick baby that I have found during the week who needs help, the offering is taken in a milk bottle; if I tell them of a sick boy or girl in the Christian Center and they want to send fruit or flowers, we take the offering in a little basket or vase. But it is the understanding that all of this money is kept in a general treasury, to be spent for missionary work, just as we like. If the offering for fruit was a dollar, and we felt it was necessary to spend only 75c, then that is all we spend. You know we gave over \$54 in our 'Up Dollar Hill' cards, and we are anxiously awaiting the arrival of the Trains."



Foreign Missionary Record

SAILED

From Vancouver, November 20, on the *Empress of Asia*, Rev. and Mrs. E. H. Cressy for East China.

From New York City, November 27, on the *Zeeland*, Dr. and Mrs. H. Ostrom for the Belgian Congo.

From San Francisco, November 29, on the *President Taft*, Miss Abbie Sanderson for South China.

From New York City, December 3, on the *Maurelania*, Rev. and Mrs. A. J. Hubert for South India.

From Vancouver, December 5, on the *Empress of Canada*, Rev. and Mrs. J. A. Penner and four children for South India.

From San Francisco, December 13, on the *President Wilson*, Rev. L. C. Hylbert for East China.

From Vancouver, December 19, on the *Empress of Russia*, Miss Anna Foster for South China.

ARRIVED

Rev. and Mrs. A. J. Weeks of Toungoo, Burma, in Vancouver, November 24.

BORN

To Mr. and Mrs. B. M. Green of Rangoon, Burma, a daughter, Carolyn, October 27.

To Rev. and Mrs. H. O. Wyatt of Jorhat, Assam, a daughter, Gene Elizabeth, October 20.

To Mr. and Mrs. W. B. Lippard, a daughter, Stella Dickinson, December 22.

DIED

Mrs. Henry Richards, retired missionary of the Belgian Congo, at Hyattsville, Md., December 7.

APPOINTED

At the meeting of the Board of Managers of the Foreign Mission Society on December 16, Rev. Phillip J. McLean, Jr., and his fiancée, Miss Anna S. Edwards, for East China; Frederick L. Gilson and his fiancée, Miss Hazel M. Minott, for Assam, and Edwin T. Fletcher for Burma.

What Our Friends Say:

"I want to tell you how much I enjoy MISSIONS. I am always happy to place it in any home but especially where there are young people. Each number is like a nice, comfortable little trip around the world with none of the worry or weariness or danger or expense incidental to a real trip. Just a glance through the pictures is worth while for those who find 'no time to read,' and better than mere travel or information is the inspiration and uplift found in each issue."—*Edith Gibbs Chandler, Fort Ann, N. Y.*

"MISSIONS is the most interesting of magazines. Have read it for many years. It is better each year."—*Mrs. G. S. Twiss, Hartford, Conn.*

"We greatly enjoy MISSIONS, and consider it one of the very best magazines upon this subject that is so very dear to all true Baptists. We appreciate more than we can tell you the splendid work that the editors are doing in furnishing information and inspiration for our Baptist hosts. May the Lord bless you in the great work you are doing."—*J. J. Ross, Pastor, First Church, Vancouver, B. C.*

"I think MISSIONS is fine. It grows better each year."—*Mrs. C. J. Eddy, Springfield, S. D.*

BALOPTICONS



are used in thousands of schools, churches and hospitals. This line of lanterns, for slides and opaque objects—for projection in daylight as well as in the dark—is the most complete in the world.

Write for Catalog

Bausch & Lomb Optical Co., 409 Freeman St., Rochester, N. Y.

THE BAPTIST INSTITUTE
PHILADELPHIA

Exceptional opportunity for young women to train as pastor's assistants, or for city, home or foreign missions, Sunday school, settlement work, etc. The aim is a thorough knowledge of the Bible, practical methods, and the spiritual growth of the students. Send for catalogue.

J. MILNOR WILBUR, D.D., President

THE BOOK FOR PREACHERS
AND BIBLE CLASS TEACHERS"NEVER MAN
SO SPAKE"

By HOWARD B. GROSE, D.D.
Editor of Missions

It invites you to join the School of Jesus and the Twelve, and learn of Him the lessons of the Abundant Life. "A seed-plot of sermon suggestions," says a Pastor. The matchless teachings of Jesus made vivid in their setting.

267 pp., Cloth Binding. Net, \$1.75

GEORGE H. DORAN COMPANY

244 Madison Avenue

New York

**WINSTON-INTERNATIONAL
BLACK FACE TYPE
BIBLES**

The Only Self-Pronouncing Black Face Type Bibles Published
Best for Young and Old—Home and School—Teachers and Students
Send for Illustrated Catalog

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
128 WINSTON BUILDING PHILADELPHIA

BILHORN The Best Tell
FOLDING ORGANS

28 Styles. Beginning with Style A We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.

BILHORN BROTHERS
186 W. Lake St. Chicago, Ill.

MISSIONARY DOCTORS

Need more than a technical training. They are more than mere physicians; they have spiritual health in their care. Preparation in practical sciences, languages, philosophy and Bible interpretation is equally essential.

DENISON UNIVERSITY offers foundational training of highest value.

For information address
Secretary, CLARENCE M. EDDY, Granville, Ohio

The Baptist Missionary Training School

Prepares Young Women for Larger Christian Service

One year course for college graduates

Two year course for under graduates

Three year course for high school graduates

The President, MRS. CLARA D. PINKHAM, 2909 Vernon Ave., Chicago, will be glad to answer inquiries

The Publisher Has Some Suggestions

Dr. Pierce's Plan

The Congregationalist is a first-rate religious periodical, full of interesting news and inspiring articles. My church is a first-rate religious organization, full of wide-awake Christian people. But these two Congregational enterprises, the newspaper and the church, which have so many interests in common, were practically strangers to each other. The paper knew of the church, but the church knew little and subscribed less for the paper.

In an effort to remedy this mutually unfortunate condition and to introduce the denominational paper to my people, I procured one hundred copies of *The Congregationalist* each week, and sold them from the pulpit after the following manner:

When in the order of morning and evening services we came to the pulpit announcements, I would hold up a copy of *The Congregationalist* and arouse interest in its table of contents, stressing the special features. To do this briefly and successfully involved study and practice on my part. While some issues were more salable than others, I found the average edition to be of high order and of general interest. I stated that I had paid five cents per copy and they might have them for whatever they chose to give. They were urged to obtain copies at the close of service when they passed by tables in the vestibule.

For twelve weeks we operated this plan, from March 30th to June 15th inclusive. The first week I was short fifty-one cents. The second week I telegraphed increasing the weekly order to two hundred copies. The third week I telegraphed increasing the weekly order to three hundred copies. Sometimes we had a few copies untaken, but generally we sold out.

In all we placed 3,100 copies in the hands of our people. These cost us \$155 and the receipts were \$184.64, which yielded a profit of \$29.64 for one of our benevolent funds.

Most of the people who took and read these numbers of *The Congregationalist* would not at first have considered an annual subscription. This plan, however, reached them and gave the paper a chance to demonstrate its merits and to create a desire for its possession.

We did not then push a real subscription campaign. Two dozen or so trial subscriptions for a five months' period were taken. But before the new year we shall resume the plan of weekly dis-

tribution of copies as before, and after a month of such advertising we shall institute a vigorous campaign for new subscribers. Such a live paper in the homes of our parish will add greatly to the effectiveness of our ministry.

EDITOR'S NOTE

Dr. Pierce is pastor of the First Congregational Church in Washington, D. C. The church membership, the regular congregation, and the many prominent visitors, include some of the highest government officials, members of Congress, eminent scientists and men and women of distinction in the learned professions, as well as the "plain people."

Dr. Pierce's successful experience in selling *The Congregationalist* to such a congregation would seem to indicate that any pastor of any church might be encouraged to try a similar experiment.

Now, put *MISSIONS* in place of *The Congregationalist*, and Baptist in place of Congregational, and is there any reason why our Baptist pastors should not try Dr. Pierce's plan?

How the Subscription List Grows

THE CHURCH BULLETIN HELPS

In the Bulletin of the First Baptist Church of Meadowville, Pennsylvania ("The Friendly Church"), we find this suggestive paragraph, showing what a clever club manager the pastor's wife, Mrs. G. Morton Walker, is: "At Prayer Meeting Mrs. Morton Walker said that while 'rocking chair Christians' were not generally very desirable, there were occasions when the designation was a badge of honor. Such was the case when a Church member got the last copy of *MISSIONS*, comfortably occupied an arm-chair and proceeded to enjoy the perusal of our splendid magazine, though sometimes a minor note of discouragement was heard too in the song of praise. Now is the time to enroll among the estimable rocking-chair Christians by renewing or beginning a subscription (\$1.00 a year). See Mrs. Walker. Quite a number of subscriptions, expire at this time if such cruelty is permitted. Latest additions to the good list: Miss M. Leo, renewal; Mrs. J. Voehl, new subscription."

SECOND HOLYOKE IN THE FRONT RANK

Our efficient club manager in the Second Baptist Church of Holyoke, Mass., Mrs. John Hildredth, sends in a list of 114 subscribers. This puts Second Holyoke among *MISSIONS'* Banner

churches. The recent State Convention was held with this church, which is one of the strong missionary churches of the old Bay State, abounding in good works and far-reaching influence.

WHAT OUR READERS SAY:

A subscriber in Nebraska said to her husband, after reading the October issue, "I wish our pastor would place that issue in the home of every family in our church and urge every one to read it from cover to cover."

"The magazine grows better all the time."—Mrs. Wm. Schreiber, Charlton, Ia.

"MISSIONS is wonderful and I would feel lost without it."—Mrs. George Lieving, Monongah, W. Va.

"Your magazine is more and more interesting each year."—Mrs. O. C. Lowe, Burlington Flats, N. Y.

"Answering the questions is a great pleasure as well as a profit to the one who does it."—Helen E. Dewey, Boonville, N. Y.

"We would like to add our word of sincere appreciation of the able editorship of *MISSIONS*. It is an unfailing source of inspiration."—J. D. Shorney, Pastor, Wall Street Baptist Church, Jackson, Mich.

"I am glad there are others of our mission circle who enjoy reading *MISSIONS* as much as I do. I read it from cover to cover and sometimes several times over."—Mrs. B. M. Lawrence, Madison, S. D.



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work. **Free Samples and Particulars.** Our plan provides a paper for your church without cost to you. **The National Religious Press** *Missions.* Grand Rapids, Mich.



Gordon

A Graduate School of Theology of high scholastic standards and evangelical loyalty. Degree of B.D. Theological, Missionary, Religious-Educational. College course of 4 years, college standards, Degree of Th.B. **NATHAN R. WOOD, President** *Gordon College of Theology and Missions, Boston, Mass.*

Communion Ware of Quality

Best materials. Finest workmanship. **ALUMINUM or SILVER PLATE INDIVIDUAL CUPS.** Lowest prices. Send for Illustrated Catalog. **INDIVIDUAL COMMUNION SERVICE CO.** Room 306, 1701-1703 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society

(CORPORATE NAME)

ALICE M. HUDSON, Treasurer
276 Fifth Avenue New York City

A PERMANENT INCOME FOR LIFE

Life Annuities of The American Baptist Home Mission Society

For nearly fifty years The American Baptist Home Mission Society has been receiving gifts on the annuity plan, and annuitants have been so well satisfied with this method of investing to advance the work of the Kingdom, that they have returned again and again with additional contributions representing savings which might have been otherwise invested.

ANNUITIES—ONE OR TWO LIVES

On one life the rate of income varies from four to nine per cent a year, payable semi-annually.

On two lives the rate varies from four to eight and three-tenths per cent a year, payable semi-annually.

The rate always depends upon the age of the person when the gift is made. When the rate is once fixed, it never varies.

A survivorship agreement provides a permanent income for two lives.

For annuity booklet, sample contract, and survivorship rate tables and legacies kindly address Secretary Charles L. White, 23 East 26th St., New York City.

Are You Sixty Years Old?

If you were born in 1865, you can assure yourself a fixed, guaranteed, regular income at 7 per cent. for as many years as you continue to live through an Annuity Agreement. If you were born in any other year, the rate of income would vary accordingly.

An Annuity Agreement is a gift, large or small, to the American Baptist Foreign Mission Society, in return for which the Society guarantees to pay you an annual income for life. The rates vary from 4 to 9 per cent. on single lives and from 4 to 8.3 per cent. on two lives.

It is more than a gift, more than an assured income agreement. It is an investment in the great cause of world evangelization to which our Lord gave His own life. After your death the net remaining principal is immediately released for the work of the Society.

Write immediately to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York, for full information. All correspondence strictly confidential.

Here is a unique opportunity to make a worthy gift in any amount, to help a worthy cause and to assure yourself of a permanent income. Do not let this opportunity pass. Write to Secretary Lerrigo to-day.

American Baptist Foreign Mission Society

When you make your will be sure that the full, legal, corporate name of the Society is written, as is indicated above. If you have already made your will, read it again and see that the Society is included.

HAS YOUR CHURCH A CLUB FOR

MISSIONS

The Best Missionary Magazine Published Today
Send for Sample Copies to 276 Fifth Ave., New York
Folders and Subscription Blanks gladly furnished

MAINE BIBLE AND MISSIONARY CONFERENCES

Early December is not balmy in Maine, and this year it proved to be snowy, but over 1,500 people attended the five Bible and Missionary Conferences, and were enthusiastic over the benefits that came to them. The Conferences were held at Saco, Rockland, Auburn, Fairfield, and Mars Hill. Perhaps because of the inspiration of the earlier conferences at Portland and Bangor, a very large per cent of the pastors were in attendance. The team from outside consisted of Mrs. May R. Baker of Ongole, Dr. Charles L. White, Dr. George R. Baker, and Rev. W. E. Woodbury of Massachusetts.

Maine regarded herself very happy in her team. They presented the actual working, needs, and unparalleled opportunity of the cause of Christ, and in devotional hours, and by music of the highest order, all came to feel that they were pledged, committed and consecrated to the winning of the world for Christ. Many Maine pastors gave addresses on themes vital to practical success in the work of the churches. In every conference the local church expressed highest gratitude for the meeting, and the visitors certainly appreciated the hearty Christian hospitality that was given.

These conferences made the missionary work of the church more real, vital, and appealing to all who were present. They felt more deeply than ever before that to neglect the present opportunity, to reduce our effort, and to cripple our missions, would be disloyalty to Christ and would mean disaster to the church. The Conferences helped Maine Baptists to feel that a great opportunity of significant service is open to them, which they cannot afford to neglect. Their hearts were lifted up in a way that will make larger things possible.—E. C. Whittemore, D.D.

* * *

MRS. CLARA MOORE HARRIS

A note from Mrs. Jessie T. Moore of Rochester, for many years a missionary in Assam, announces the death on December 20 of Mrs. Clara Moore Harris. She is survived by her husband, Dr. Roland C. Harris, three sons, Robert, Gordon and Charles Harris, and her mother, Mrs. Jessie T. Moore. Mrs. Harris was born in Nowgong, Assam, India, on March 8, 1881.

* * *

TO MEET the requirements of the postal authorities in China, the American Baptist Foreign Mission Society is using Sun Wu Hsien as the name of the station in South China formerly Changning.